

Church Management

JULY, 1958

ANNUAL DIRECTORY ISSUE

Number 10

Volume XXXIV

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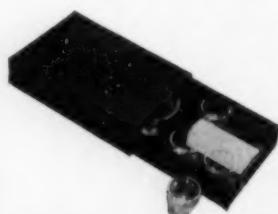
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Ministers' Union

Dear Sir:

I appreciate the splendid statement that you made in your editorial "A Ministers' Union? No!" in the May issue. You have spoken for many of us who have held these convictions.

Howard B. Foshee
Editor of Church
Administration Materials
Southern Baptist Convention
Nashville, Tennessee

Detroit Conference Coverage

Dear Sir:

Please accept my professional thanks on behalf of the Guild, as well as my most humble personal gratitude, for the wonderful coverage which you gave to the joint meeting of the Bureau of Church Building and the Church Architectural Guild which was held in Detroit last February.

It seems to me that the directing of attention to the cooperative efforts of ministers and architects through *Church Management* is a real contribution to the advancement of ecclesiastical architecture in America.

By comparison with religious architecture in other countries, America, until recently, has suffered. I believe that this situation is changing, a fact perhaps better known to architects than to most ministers. It is for that reason that we are all so grateful to you for spreading news of our efforts among the clergy in such a magnificent fashion as you did in the May issue of *Church Management*.

Harold E. Wagoner
President, Church
Architectural Guild
of America
Philadelphia, Pennsylvania

Dear Sir:

The May issue of *Church Management* has arrived and been examined from cover to cover and your article about the Detroit conference carefully read. You are to be congratulated on your coverage of the event. I feel sure that it will be responsible for great interest in conferences to come.

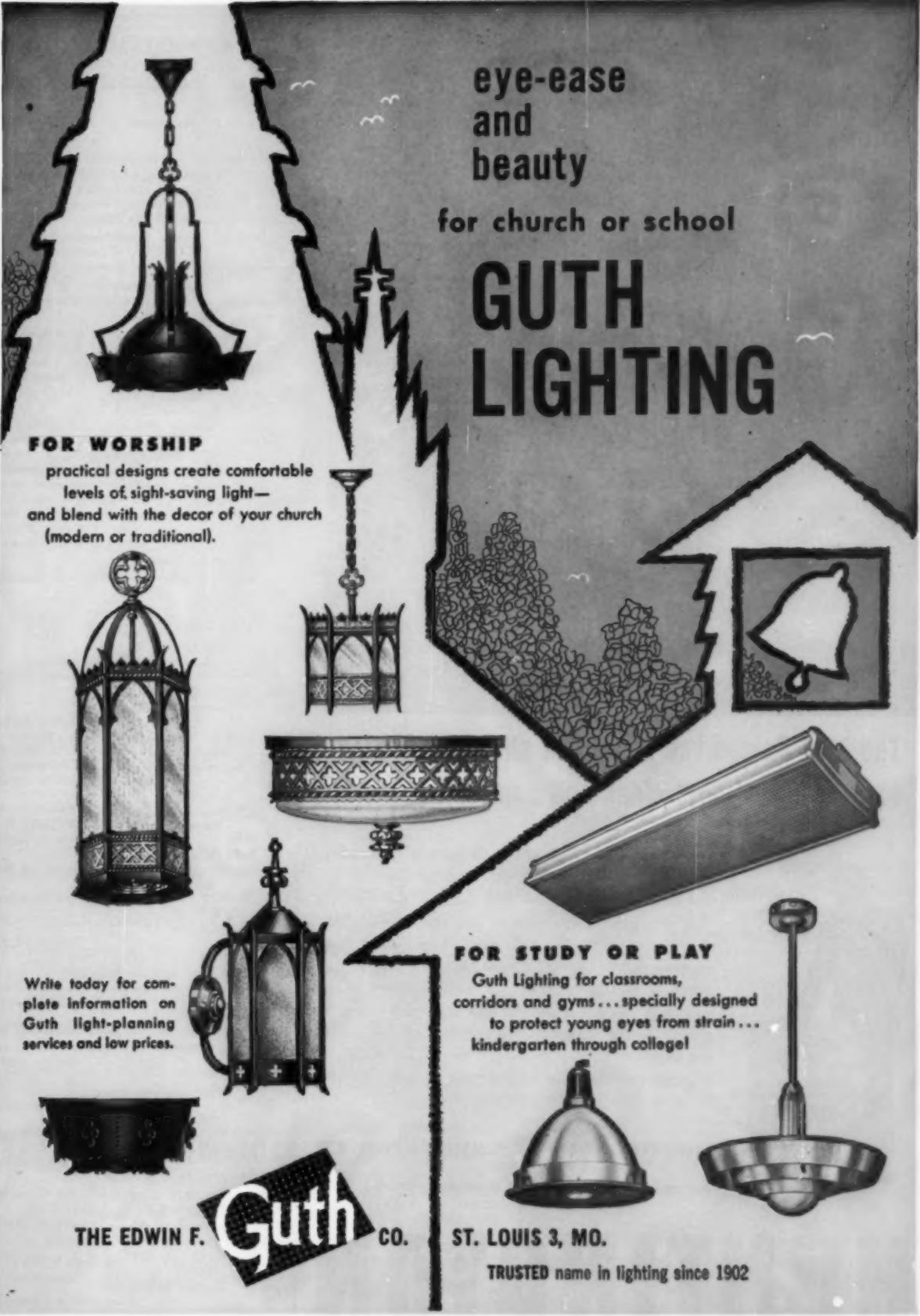
Vivian Cole (Mrs. Frederick W.)
Executive Secretary,
Church Architectural
Guild of America
Washington, D. C.

Erratum

Dear Sir:

I would suggest you check your Scripture references more carefully. You almost had me preaching on Acts 20:38 when it should have been 10:38. You will find the error on page 47 of the May issue.

Frank A. Kostyu
Alliance, Ohio



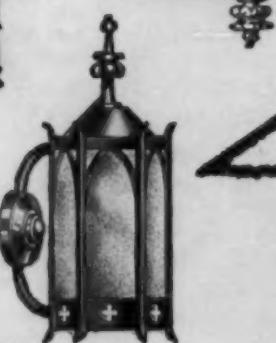
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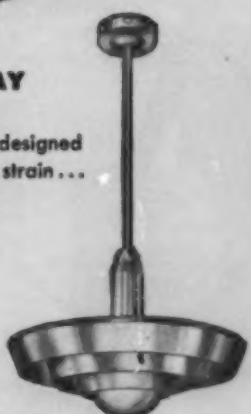
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Coming Events

The events are keyed in the following fashion:

GA, General Administration.

DCE, Division of Christian Education; DCLW, Division of Christian Life and Work; DFM, Division of Foreign Missions; DHM, Division of Home Missions.

GDUCM, General Department of United Church Men; GDUCW, General Department of United Church Women.

CWS, Central Department of Church World Service; CDE, Central Department of Evangelism.

BFC, Broadcasting and Film Commission; CHE, Commission on Higher Education; CGCE, Commission on General Christian Education; CME, Commission on Missionary Education.

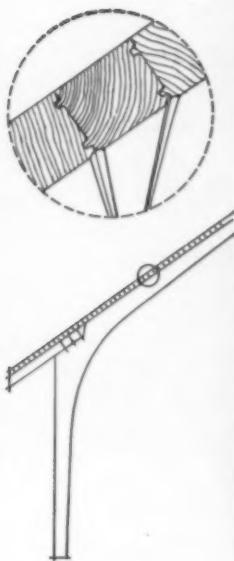
**ABS, American Bible Society; *ALM, American Leprosy Missions, Inc.; *CCIA, Commission of the Churches in International Affairs; *DEN, Denomination; *GCC, General Commission on Chaplain and Armed Forces Personnel; *IMC, International Missionary Council; *JICU, Japan International Christian University Foundation; *RIAL, Religion in American Life; *WCC, World Council of Churches; *WCCE, World Council of Christian Education;*

*(*Indicates other than National Council units).*

August, 1958

1-6	(CME)	Ecumenical Mission Conference	
		Asilomar, Calif.	
2	* (WCCE)	Board of Managers	Kobe, Japan
2-6	* (WCCE)	Seminar on Christian Education as a part of Theological Training	Tokyo, Japan
2-6	(DFM)	Second All-Asia Mass Communications Conference (RAVEMCCO)	Tokyo, Japan
3-8	* (DEN)	World Convocation, Church of the Brethren	Schwarzenau, Germany
4-5	* (WCCE)	Assembly	Tokyo, Japan
4-8	(CME)	World Mission Institute	Northwestern University, Evanston, Illinois
6-13	* (WCCE)	Fourteenth World Convention on Christian Education	Tokyo, Japan
17-19	* (WCC)	Executive Committee	Nyborgstrand, Denmark
17-23	(CME)	Institute on the Christian World Mission	Chautauqua, N. Y.
19-22	* (DEN)	National Conference on Christian Education—Evangelical and Reformed and Congregational Christian Churches	Lafayette, Ind.
19-27	* (WCC)	Central Committee	Nyborgstrand, Denmark

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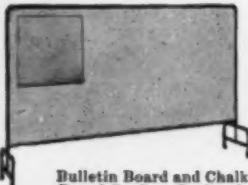


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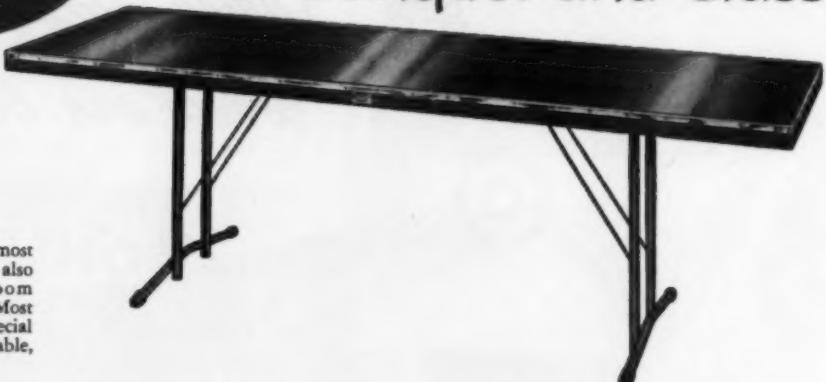


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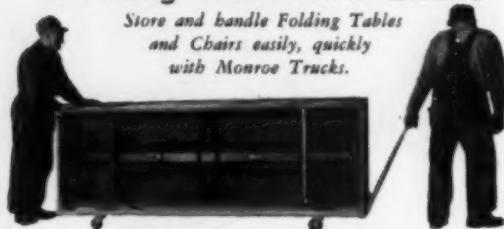
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CHURCH MANAGEMENT

Church Architectural Guild Builds Many Churches

The Church Architectural Guild of America is a comparatively small organization. It probably has less than one hundred and fifty architects in its ranks. The contribution made by these men to the church building of America challenges credulity.

Recently a poll was made of its members. It asked a few simple questions. The main purpose was to find just how much church work the members had under contract. At the time that this editorial was written, eighty-seven members had sent in their replies.

335 complete church buildings.....	\$92,651,334
197 churches only	
(no schools or social rooms).....	67,380,841
325 educational buildings only.....	60,353,841
28 clergy houses	
(parsonages, manses, etc.).....	7,045,000
50 other projects, such as	
remodeling homes for the aged,	
hospitals, etc.	29,780,548
944 projects.....	TOTAL \$257,211,564

The latest government reports show that church construction for 1958 will be around \$800,000,000. While this survey includes construction which in instances will run several years, we submit that this amount of construction, designed by eighty-seven members of the Church Architectural Guild, is an outstanding contribution to the church life of America.

Wicked San Francisco?

Recently the *Milwaukee Sentinel* carried a story about the Billy Graham meetings in San Francisco. To show the need of the revival it was stated that the entire group of Protestant churches in that city could muster but seven thousand worshipers for their Easter services. The figure was so preposterous that we sent it on to the San Francisco Council of Churches for confirmation.

A letter in reply gives quick refutation to such a statement. William A. Anderson, acting executive director, writes:

The San Francisco telephone directory lists about two hundred forty (240) churches of the Protestant and Orthodox Christian faiths. I have called the

THE PROFESSIONAL JOURNAL OF THE CHURCHES

offices of four centrally located churches to get their figures on the number of people worshiping in their churches on Easter Sunday. First Congregational, Calvary Presbyterian, Glide Memorial Methodist, and Grace Cathedral (Protestant Episcopal) report a combined attendance of 8300 worshipers.

Thus, less than two percent of the listed churches report congregations in excess of the *Milwaukee Sentinel's* estimate for the entire city. I wonder if the Reverend Billy Graham was misquoted or misinformed.

We also wonder. We also wonder if papers in any other cities carried the release with the seven thousand figure. What about those in your own home town?

Will Work Win the Cold War?

A Russian statesman has made an interesting comment. He insists that his nation will win the cold war because the Russians work. He did not spell out his argument, but he evidently intended to imply that Americans are not working too hard.

There are doubtless some good citizens who would argue that the United States will win the cold war because it is a matter of brains over brawn. These men have relaxed in the luxuries of a wealthy land and feel that our accomplishments in the past assure immortality to America. There are others who take the comment more seriously. The word of the Russian citizen would have been very much in line with the thinking of American pioneers as they looked up from their tasks to the luxury loving loyalists who looked for strength to the past rather than the future.

There is a very close relationship between honest toil and successful living. It is based on the same law which reveals a connection between the habits of luxurious living and the decay or moral integrity for individuals and the nation. The seeds of decay start when one finds it possible to lay down the burdens of a constructive life and "just live."

Those of us who lived through the depression years of 1929 through 1940 saw the operation of this law. Before the big crash of 1929 the brains of America were spending more time at golf courses than they were at their desks. They had been assured that there would soon be two cars in every garage and two chickens in every pot. The term "golf course" is used, of course, in a collective sense. It includes



This poster, in 17" x 20" size, is appearing in Protestant churches all over the United States in support of the United Clothing Appeal for 10,000,000 lbs. of usable clothing in 1958 to aid needy persons overseas.

The Appeal is being made by the American denominations with over-all coordination by Church World Service, National Council of Churches, to relieve suffering and need among refugees and other destitute persons in the overseas world.

race tracks, hunting, fishing, and many other kinds of activities which offer freedom from care. Nobody was worrying. Prosperity, they thought, had jelled.

Something of the same situation was evidenced in the past few years. Perhaps the present recession will find its roots in such a philosophy. Brains are a wonderful thing for a nation. But they accomplish the most if they are put to work.

There are many indications that the people of Russia are seriously working. School children accept strenuous assignments of study. Mechanics seek new methods of production. While the tendency in our own nation is toward shorter hours, more pay and less work, the people of this rough land of Russia seem to be inspired to accomplish all that they can. In a recent magazine I read of a Russian bricklayer who was honored because he devised a plan whereby one bricklayer with a single helper could lay several thousand bricks a working day. At the same time a labor congress in America was boasting that it had reduced the number of bricks to be laid by any one man to five hundred per day.

Perhaps it is not the amount of work that a man does which builds morale, but his reason for working. He toils to support a family, to buy a home, to pay for a business, to contribute to society, or some other good motive. Relieved of these responsibilities he becomes a free lance, his inhibitions are released, and the desire for recreation takes control.

It may be that our early American fathers did have the correct philosophy for a successful nation. It had as its basis the need of human toil and thrift. From the woods and soil they produced the needs of life. As they laid up economic resources they also laid aside for the future moral strength. In the days of prosperity both feed the idle.

It may sound very trite to say it, but what our nation needs to get out of the economic rut in which we find ourselves

is a good dose of the old-fashioned desire to put our hands and our brains to work for a worthwhile objective.

How to Keep a Church Downtown

Churches have usually followed their congregations. During the present generation this has meant that as a city grows and families move to the suburbs, the churches soon follow. There are thousands of clergymen now serving suburban churches who will truthfully tell you that all is not sweetness and light in these new residential areas. Let this be a warning to you as you dream of greener fields.

But how can one maintain a congregation in the downtown area of a large city? It is being done. Folks drive through many miles of city traffic to the downtown ball parks and stadiums, to attend the theaters and conventions. Why will they not do likewise to attend church services and affairs?

Here are some principles which will help if you really want to keep your church downtown.

1. **Maintain a family program.** More downtown churches have been forced to close for failure to do this than for any other reason. They have sought to bolster failing interest by putting more money into music and great preaching than in continuing an interest in family life. Mother and dad come back to hear the sermons, but the children find their way to neighborhood churches where the educational and social program is appealing.

2. **Revamp your building for this modern family program.** There is little inspiration to be found in children's classes held in high-ceilinged rooms darkened with stained-glass windows. Wise men do not put new wine in old bottles.

3. **Provide parking for those who come to your services.** If you can buy land for parking, do so. Remember that it takes about one acre of land for the parking of one hundred automobiles. If you don't own land for this purpose and do not have resources to purchase the land, try renting space in some neighborhood parking lot.

4. **Arrange your program so that the entire family can come at the same time.** Save daddy the effort of taking his children to Sunday school and then making a second trip to get the adults of the family to church. Simultaneous church and school is a good idea. Some wise churches provide two services of worship and two complete schools so the family can come and go home at the same time. All, if they are wise, can go to both the school and the service of worship.

5. **Intensify, rather than relax, pastoral services.** When a family moves to the suburbs watch it carefully for the first few months. Refuse to take it for granted that it will soon ask for transfers; rather assume that it will want to remain loyal to the church. If the church has more than one minister, one might specialize in contacts in the suburban areas.

A church which has successfully served a downtown congregation for one or two generations has an asset that is invaluable. Members have an emotional attachment which cannot be secured in a few months. Many of our churches disregard this loyalty as they rush from the city streets to the fields which are greener in grass, trees, and money.

Floor Maintenance Materials and Equipment



SCRUBBING MACHINE—For floors, rugs and carpets. Heavy gauge steel tank, easily filled from drum. Fingertip solution flow and dual-purpose safety switch. Balanced construction, adjustable handle. 8 ball bearing gear unit. Capacitor motor with sealed bearings, no brushes. 3-conductor cord. Sizes: 12", 14", 16", 19" and 22". Attachments for every floor maintenance job.

FLOOR MACHINE—For every type floor work . . . scrubbing, waxing, polishing, troweling, grinding, dry cleaning. Same balanced construction and features as Scrubbing Machine. Quickly converted to scrubbing machine by attaching solution tank and control lever. Five models: 12", 14", 16", 19" and 22".

MC-31—31" machine with covering area of 855 sq. in. for cleaning, polishing, steel wooling hallways and large unobstructed floor areas. Heavy-duty construction, operation similar to other models.

EXPLOSION-PROOF FLOOR MACHINE—For mechanical floor maintenance in hazardous areas without danger of fire or explosion. Can be used near and in combustible materials with absolute safety. All electrical components are listed by U/L. Brush sizes: 14" and 16". Heavy-duty switch and 40 ft. Neoprene-covered 3-conductor cord.

LITE-12 FLOOR MACHINE—Scrubs, waxes, polishes, steel wool all types of floors. Low, balanced construction, efficient, rugged. Finger-tip lever-operated momentary contact type switch. Direct ball bearing gearless rear drive. $\frac{1}{6}$ hp AC motor, 30' cord. Brush diameter 12". Weighs only 38 lbs. with brush. Easy on-off attachments. U/L listed.



INDUSTRIAL VACUUM CLEANERS—MCV-214 and MCV-220, 14" and 16" capacities. Wet or dry pickup. Heavy-duty, neoprene-coated, safe, versatile. 1 hp U/L universal motor, independent cooling system, electronic shutoff prevents flooding. 3-stage turbine, water lift minimum 64", 30' 3-conductor cable, 2 hp switch, 10' 1½" easy-flex white hose, molded rubber ends. Standard attachments available for all wet and dry vacuuming jobs. Also available in extra quiet hospital models.

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SELECTING MACHINE TO FIT FLOOR AREA

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Brush Area
is 113
sq. in.

Floor Area
750 to
2,000 sq. ft.

MC-14
Brush Area
is 154
sq. in.

Floor Area
2,000 to
5,000 sq. ft.

MC-16
Brush Area
is 201
sq. in.

Floor Area
3,000 to
10,000 sq. ft.

MC-19
Brush Area
is 283
sq. in.

Floor Area
10,000 to
20,000 sq. ft.

MC-22
Brush Area
is 380
sq. in.

Floor Area
20,000 sq. ft.
and over

MC-31
Area Covered
855 sq. in.

Hallways, large
unobstructed areas

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CONCRETE HARDENER AND ETCHER—Cleans, etches, hardens, dust-proofs. Assures even etching on all concrete surfaces. Gives longer life, extra strength to floors.

NEO-DRY CONCRETE SEALER—(Rubber Base). Beautifully colors concrete floor surfaces. Fast-drying, easy to apply. Prevents dusting and chipping. Highly resistant to alkali and other corrosive agents. Colors: tile red, brown, gray, light gray, green, white, black, natural. Listed by U/L as anti-slip.

CONCRETE PRESERVER—(Bakelite Color). Provides tough, sanitary, colorful finish and protection for new or old concrete. Prevents dusting. High resistance to abrasion, water, grease, oils, alkali and soap. Especially recommended where petroleum spillage occurs. Colors: maroon, tile red, brown, green, gray, light gray, natural. Listed by U/L as anti-slip.

KWIK-COLOR SEAL—For old or new concrete. Prevents dusting. Gives controlled penetration. Contains emulsified plastic resin. Tile red and light gray.

ASPHALT TILE PRESERVER—Penetrates and seals in one application.

Preserves color and finish on old, faded floors. Resists grease, water, soaps, alkalies. Dries hard in 30 minutes. Listed anti-slip by U/L.

SUPER FLOR-TREAT—Protects and seals all types of floors. Dries to tough, attractive finish in 1 hour. Ideal for light colored floors. Can be used alone or as base for wax. Odorless water emulsion, non-yellowing plastic resin. Non-inflammable. Applied by Rubber Mfrs. Ass'n and U/L listed. Meets or exceeds Asphalt Tile Inst. spec.

TERRAZZO SEALER—One-coat application brings out natural beauty and vivid terrazzo colors. Long-lasting. Seals the pores, prevents chipping and cracking. Resists water, acids, alkalies, soap, grease and solvents. Anti-slip U/L listed.

FLOOR DRESSING—An ideal top coat for all types of floors. May be used on all wood, terrazzo and concrete floors, on waxed or treated linoleum, asphalt or rubber tile floors. U/L listed.

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SVE

GRAFLEX®



— a program of

Films and Filmstrips

— for the coming year

—prepared by William S. Hockman

Preface

This piece has two purposes: to call your attention to films and filmstrips, old and new, which I have found useful; and to suggest, roughly, how they might fit into the seasons and concerns of the church year.

I write here as a user, not as a critic. I shall limit myself to projected material, knowing full well that other visual aids have great value.

Again, I shall nominate what I know either from preview or actual use, or from both. I shall avoid low-quality and low-utility materials, but, on the other hand, I can't possibly, within the space limits allotted, mention all the truly good material available.

Most films mentioned will be in color and sound, and films are for rent only. Filmstrips, again mostly in color, will be for sale only and not for rent.

Most films mentioned can be obtained from your film rental library. If this is unlikely, the source is given. Filmstrips can be purchased through your AV dealer or your denominational bookstore. Rental rates and prices, which may vary, are not given here.

No effort was made to cover every phase of the church's interest and concern. Space would not allow it.

from **North American Neighbors** produced by Alan Shiloh Films under the supervision of the Broadcasting and Film Commission of the National Council of Churches.

Films

If I had my way I would have a film for the fall rally (or dinner meeting) of the officers and teachers of the church school. Speakers cost money and may or may not deliver the goods; but a film can be selected, studied, and used to get a given job done. I have in mind two films.

By All Means gets a mighty lot said in just twenty-two minutes—and what speaker can get going and stop in that time? It makes an inspirational impact when given the right context—of song, scripture, and brief introduction. It can be followed by a hymn of dedication, and the minister can close with a prayer-benediction, and everyone can go home before they are exhausted. This film keeps to the larger considerations of the educational program.

For Every Child gets more specific, taking up the matter of why we teach and who should teach; and, best of all, indicating some of the deep satisfactions that come to those who give themselves with dedication to teaching. Good for teachers alone, it is equally good for teachers and parents. Again, don't expect the film to do it all, and do it without the assistance of a context. Plan your program so that the audience will be brought into a

frame of mind to receive and appreciate what the film has to say. This is essential, please be assured, for fruitful use of films.

May I remind you here that I cannot describe in full the contents of the films mentioned in this piece? For that, and much more essential data, refer to the Fourth Edition of the *Audio-Visual Resource Guide* published by the National Council of Churches, 257 Fourth Avenue, New York 10, New York, which sells for \$10 and contains some 2500 classified evaluations of current materials of great usefulness to the churches.

Overseas Study Theme

This year it is to be the Middle East—ten countries in the Moslem sphere of influence, very much in the news these weeks and destined to remain so.

While new films are being produced to give background for this year's study by the churches, an old one heads my list: *South of the Clouds*. Here is a beautiful black and white thirty-five-minute film that takes us to the campus of the American University at Beirut and tells the story of two girls. One is Christian, the other, a Moslem. They become fast friends, and there seeps into the thinking of the Moslem girl of wealth and social prestige

from **Meet Bushy, the Squirrel** in the Nature series produced by Cathedral Films.

from the **Story of Jesus** series produced by Cathedral Films.



concepts and attitudes that just about remake her life.

This is a film for young people, for men, women, for the church school, for that Sunday evening service, and for just about any groups or purpose you can have.

If you are looking for a good short film (thirteen and one-half minutes) to give background for reading, for a discussion, for a speaker, or to just give information and orientation, then try *The Middle East* by Coronet Films, Inc., Coronet Building, Chicago 1, Illinois.

Your men will appreciate especially such a film as *The Suez Canal*, a review of the history, engineering, and politics of this waterway, so much in recent news and a touchy spot in the Middle East. (From Contemporary Films, 13 East 37th Street, New York 16, New York.)

For the children the selection is very limited, unless the churches have something in the works. *Ali and His Baby Camel* will delight and excite primary and junior children and motivate them, perhaps, to study and read about life in the Middle Eastern countries. In its eleven minutes, it shows much, suggests a lot, and wins friends. (From Atlantis Productions, 4415 Santa Monica Blvd., Hollywood 29, California.)

For films on contemporary Israel, your best source will be Contemporary Films, Inc., (Address given above.) A folder will bring you an accurate description of the "Vistas of Israel" series of fourteen-minute color films covering many aspects of this new state as well as *Road to Beersheba*. *Jerusalem* is the title of an excellent ten-minute color film on this ancient city. If you are looking for a longer and authoritative discussion of Middle Eastern political and economic problems, try Edward R. Murrow's *Egypt and Israel*. In ninety minutes he covers all the Middle Eastern countries. This is the type of film you could use for a public service on a Sunday night, giving it publicity and build-up and covering the rentals easily with an offering.

Cooperatively sponsored by eleven member communions of the National Council of Churches, the twenty-eight-minute sound and color film *Mid-east Profile* explores the powerful and conflicting forces at work there, and highlights the opportunities open there to Christian missions to help form a revitalized society. It seeks to answer the question: How shall the Christian gospel be demonstrated?

Produced under the supervision of the Broadcasting and Film Commission of the National Council of Churches, this film will be available to local churches through denominational channels and local film rental libraries at a daily rate of \$12 for color and \$8 for black and white.

Home Missions Theme

While several new films are to be released this summer, after joint production



from *Mid-East Profile* produced by Alan Shiloh Films under the supervision of the Broadcasting and Film Commission of the National Council of Churches.

by the denominations, there is space here to call your attention to several useful films which may not be on the usual church list. *Light of the North* shows Bishop Gordon, Episcopal, reaching scattered Alaskan mission stations by plane and dog team, with good shots of the people who love their church. (From the Protestant Episcopal Church, 281 Fourth Avenue, New York 10, New York.)

Coronet Film's *Alaska: a Modern Frontier* is an eleven-minute overview useful in setting the stage for study and discussion. It would fit in nicely with a supper program which is to be followed by study classes. It can say more in the same time than any speaker you can get.

For a little glamor, if you are looking for that, you can use Disney's *Alaskan Eskimo*, one of the remarkable true-life adventure films. It gives a close and acceptably authentic look at Eskimo life through the cycle of a year, covering work and fun.

As you try to give visual background for your study of "North American Neighbors," you may find these Coronet titles worth considering: *Central America*—overview of climate, geography, and peoples; *Cuba*—climate, people, way of life, Spanish influence, economic ties; *Hand Industries of Mexico*—the countryside and the place of handicrafts in the Mexican way of life; *Mexico*—farmers, ranchers, miners, factory workers, and city people together with a little history and culture appreciation; *Rural Life of Mexico*—the heart of Mexican life, fiestas, village life, ranches, markets, and social life. All are

Mr. Hockman is Director of Christian Education of the First Presbyterian Church of Glens Falls, New York, and writes widely in the audio-visual education field.



eleven minutes. (From Coronet Films, Coronet Building, Chicago 1, Illinois.)

North American Neighbors is a twenty-seven-minute sound and color film produced under the supervision of the Broadcasting and Film Commission of the National Council of Churches to give visual background for this year's study by the churches of the home mission theme. It is a moving and forceful presentation of the problems, the hopes, the despairs, and the way of life of our continental neighborhood—from Alaska and Hawaii through Mexico and on across the Caribbean area. This film seeks to answer the question: What is the church doing for our North American neighbors, and what more ought it to do?

To be released by the Broadcasting and Film Commission, this film should be widely available through denominational channels and from local film rental libraries, and at a daily rental rate of \$12 for color and \$8 for black and white.

Christmas

God's Christmas Gift is a fifteen-minute color film which will delight either children or adults, or both together. It can be used in church schools with primary and junior children. I'd skip the junior hi and senior hi. It's not for them. In a family group, however, they would accept it. In it a junior girl tries all week to solve a riddle given by the teacher to her Sunday school class. You, too, will try to solve it; and you may see the answer just a little, but not much, before the child does.

Of course, *The Christmas Spirit* will be useful for children and family groups when you want the Christmas spelled out in a modern-life situation.

Going back to the Biblical narrative, you can't do much better than to use two of the Cathedral films, now a few years old, but very likely new to your children and adults. I refer to *Child of Bethlehem* and *Holy Night*. Both are reverent and lovely, and good for church services as well as church school.

Several other films deserve mentioning because of their general qualities and usefulness. While *The Candlemaker* is not strictly a Christmas film, its story has to do with this season. Both children and adults will be sensitive to its charms and its teachings on stewardship. Incidentally, it is one of the finest color animation films yet produced, destined to become a classic. Concordia's *Greatest Gift* uses a modern home for the general setting with flashbacks to Palestine. The whole family will enjoy this film. Last year this producer brought out *To Each a Gift*, the story of a family's struggle to capture the meaning of Christmas, with the setting about 1910 and the flavor Swedish immigrant. More for adults than children, and not for youth unless carefully prepared to receive the film and their tendency to levity neutralized.

New Year's Eve

More and more films are programmed for this evening. How? One church had films from nine until ten and then a snack supper for the young people. Here, general films were used. From eleven to eleven-thirty, a religious film was used; and there followed a watch-night service planned under the direction of adult leaders and conducted by the young people. This took them over into the New Year. Having been "out" all evening, they were ready to go home.

Another pattern is to begin at eleven-fifteen with a thirty-minute film which will take you near the midnight hour and a good time for a thoughtful meditation, with a brief closing service. Follow this with a snack supper and fellowship singing and such. By one o'clock you can be homeward bound. There must be no end to the variety of programs which can be planned for this night, so develop the one that fits your place, time, and customs best.

Now for the films: Tolstoy's classical story "Where God Is, Love Is" is now available (from Films, Inc., 202 East 44th Street, New York 17, New York) under the title *The Guest*, and would be highly acceptable to a general or youth audience. *Higher Pardon*, from the Lutheran "This Is the Life" series, is likewise highly recommended for youth and general audiences. Another from this same TV series is *The Happy Heart*, challenging entertainment for youth and adults alike. If you want a film running fifty minutes rather than thirty, you might consider the British *Shield of Faith*, which gives you stirring drama in a Welsh mining town. (Because of the Welsh accent prescreen it to get the best settings of controls and warn your group to listen with care.) *High Room*, a twenty-minute color animation of the story of a young man and his entrance into a group of church young people. It will make young people take an inventory of themselves, not a bad thing for the beginning of the New Year.

Valentine's Day

If you don't have a family night around Valentine's Day, find some way to get one into the schedule—just to use that delightful fifteen-minute film *Tokens of Love*. This is for the whole family, and will be enjoyed for its graciousness, its plot, and its message which will fall on all like welcome rain on a fallow field. Give it a context, of course: scripture, singing story of Valentine, and close with a hymn and benediction.

Lincoln's Birthday

At last the perfect film for youth and adult groups as well as family-night audiences: *Face of Lincoln* (from A-V Department, University of Southern California, University Park, Los Angeles 7, Calif-

fornia). Beginning with an egg-shaped lump of sculptor's clay, a great teacher of art in this university "sculpts" a bust and head of Lincoln and then ages it as he tells incidents highlighting his life. It is a thrilling experience that holds you spellbound.

Brotherhood Week

As a background for the discussion of almost any aspect of interracial and interfaith problems and responsibilities, such a film as *The Story of Dr. Carver* (from Association Films, Ridgefield, New Jersey) can be useful. Taking only sixteen minutes to survey his life and vast accomplishments, there is plenty of time for a forum, panel discussion, or a speaker.

A Christian in Politics (from Concordia Films, St. Louis 3, Missouri) is a competent, interesting, and provocative presentation of this theme, and especially good for men's groups. *Freedom to Read* is recommended for youth and adult groups since it digs into the question of thought control and basic freedom.

An American Girl is the story of a teen-age girl who could not go along with the crowd on anti-semitism, and how she resisted pressure. Good for both youth and parents to see, and talk about. (From Dynamic Films, 112 West 89th Street, New York 24, New York.) Two other films from this same source are: *Crisis in Leavittown*, a series of filmed inter-

(turn to page 83)



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*Is yours a safety-conscious church?
Are you protected against—
Fire?
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Health Hazards?

Donald F. Shaw

Churches have a grave responsibility in providing for safety in their building and on their grounds. It is a tragedy that some congregations react to building code restrictions and insurance inspections as though they were something to be avoided if at all possible. It is commonplace to hear, "What can we get away with?" when safety measures are talked about. Churches often try to take advantage of their favorable position; some of them pull strings with local authorities, attempting to get special dispensation. After all, "it's for the church, you know." Conditions that would be deplored in other public buildings are condoned in churches.

It is, of course, commendable to try

important, is health. We should note that in each of these prevention, of course, comes first. Next comes protection, in case the prevention fails. And finally, in the event of extensive damage or injury, there arises the necessity for insurance to cover what has already happened.

This article is not intended to be exhaustive, but rather to point out areas in which local churches should "look for trouble."

Fire

Churches are considered poor fire insurance risks by insurance companies. They have a high loss ratio, only gradu-

recommend or demand that there be adequate fire prevention and protection in the building itself. Fire-stopping, adequate wiring, fire doors, heating installations—these are included. Also included are provisions for adequate escape—so many doors for so many people, marked exits, fire escapes and sufficient halls and stairways for rapid egress, escape locks on doors, and a host of others.

Churches have been known to skimp in fulfilling these requirements in the courses of designing and construction—to their own peril. But what about churches built before codes were adopted, before newer heating and lighting techniques were developed, which strain present capacities? Every church, new or old,

CHURCH SAFETY

to save money for churches. There are certain areas, however, where such savings are effected at the expense of safety, and therefore the church may become accessory to a crime. Apart from the humanitarian concerns, which after all are the only important ones, the lack of proper safety and insurance measures may involve the church in financial burdens when tragedy strikes which will either actually curtail the program or freeze funds which might be used to better advantages in expansion or missionary causes.

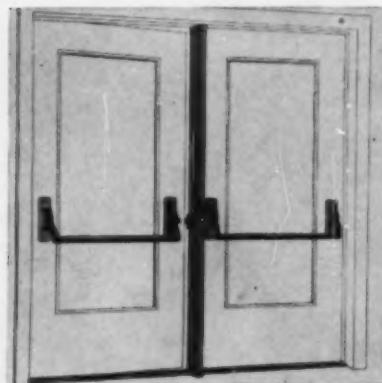
There are three areas of concern in safety measures which should be noted. The most striking is fire. Secondly, of equal importance though less commonly noted, is physical accident. The third, scarcely noted by most of us yet very

ally being reduced by the building of new fire-resistant structures. There are a number of reasons why this is so. Many older structures were built almost entirely of wood; a fire once started meant, in many cases, total loss. Many churches are infrequently used; forced firing of furnaces, accumulation of fire-producing debris and so on, result. Lack of immediate detection is also a result of infrequent use. Most church fires are discovered by outsiders when the church is empty. There are large areas in churches in which combustible materials are found, but which are inaccessible or almost never visited—lofts, organ chambers, storage rooms.

All of our states and most municipalities have codes which govern the building of new structures, codes which

should check its building against these codes, and should make changes accordingly. A trained fire insurance inspector should be asked to go through the building or look over the plans carefully. This can often be accomplished without charge, for the insurance company retained by the church will provide such a service. The inspector will know what changes should be made to reduce insurance rates. He will call attention to danger areas, sometimes not at all apparent to the average person. Perhaps he will provide the church with a set of rules which may prevent later catastrophe, such as prohibiting certain kinds of candles, or requiring frequent local inspection, or prohibiting the use of flammable drapes—and so on.

Much can be done to make old churches



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safers. Ancient wiring, designed for the days when lower wattages and fewer lights and appliances were common, can be replaced. Furnace rooms can be lined with fire-resistant material. Old chimneys can be replaced or repaired. Fire-stopping can be inserted in certain places, and fire doors installed. Additional doors can be opened, and obstructions in halls removed. Flammable waste baskets can be replaced with metal ones. Hoods can be installed over stoves in kitchens. Use your imagination and you will find many things to do which will prevent the starting and spread of fires. Don't forget protection against lightning by properly installed lightning rods. Choose materials for changes and additions which are fire-resistant.

So much for prevention. What about protection after a fire has gotten underway? We have already mentioned fire-stopping and fire doors. They may actually smother or permit small fires to burn out without extensive damage, so I have put them in the prevention category.



A sprinkler installation in an older building with wooden floors and paneling—by Grinnell Company, Inc.

Fire Detection

First in the protection category is, obviously, detection. There are a number of systems. Any well-installed furnace, for example, is provided with top limit switches. The same principle can be used anywhere in the building to ring a bell, warn the fire department, or turn on automatic sprinklers. Not a single case of total loss is on record where an automatic sprinkler system, properly installed and regularly inspected, has provided protection. Apart from automatic detection, provided by thermostats, there should also be another warning system, alarm bells which can be rung by adults or older children, etc. It might be well, also, to note the location of telephones.

Extinguishers should be provided, and they should be periodically inspected and renewed according to the manufacturer's recommendation found on the implement. Care should be taken to provide the right kind in the right place. They should be placed in or near furnace rooms where they are easily reached in case of fire inside), in kitchens, and in central locations in hallways.

In larger buildings, fire hoses should be provided at appropriate locations. Adequate access to all areas (lofts, etc.) should be provided.

Care should be taken in the provision

of adequate sources of water supply. Most city locations will have hydrants nearby. If not, officials should be approached to correct the situation. Rural areas may find the provision of adequate water more difficult, though the location of cisterns, wells, ponds and so on should be noted and the information supplied to local fire authorities.

There are cases on record where people have been unable to get out of a building which is on fire, and have perished. Care should be taken that all outside doors open outwards and are not locked when people are inside. Better yet, they should be fitted with panic locks. Doors in hallways and in large rooms leading to exits should also open in the direction of exits. Exit lights should be provided, and these should be wired independently of the main circuits, bypassing the main switchboard. Rails should be placed on stairways at the sides, and in the center on stairways over six feet in width. No step down nor step up should be immediately next to a

door. Most codes provide that platforms on either side of a door must be at least the width of the doorway.

A great many older churches do not provide for adequate exists. Any public room should have at least two exits, widely separated, and should provide three feet in width for every hundred persons accommodated. Halls should be free and clear, as should aisles.

An often neglected matter is the provision of fireproof safes and vaults for the protection of permanent records. These can be either built-in or movable, and may provide protection for those old records which are so important to the historian, and of no less importance in the ordinary administration of the church. Old membership, baptismal, construction, insurance and corporate records may be invaluable at future times, and are often too bulky to be placed economically in safe deposit vaults in banks.

Insurance

After every effort has been made to prevent and protect, what then? Even the most fire-resistant building will have combustible material in it. Unless we ask our children to dress in asbestos clothes, and draw pictures on nonflammable material, and decree that all magazines, hymnbooks, pews, bulletins, papers, etc.

be prohibited, there is always the danger of fire. Fire insurance is imperative in any church which takes its ideals of Christian stewardship seriously.

Competent local agents must determine the extent of insurance and the kind of insurance required. Rates will vary according to local conditions, such as public protection (hydrants, effectiveness of fire department), the degree of exposure, and the kind and frequency of use. Contents should also be insured. When construction or remodeling is being done, construction or builder risk insurance should be taken out.

Many churches carry insurance, but it is entirely inadequate. Building costs have more than doubled or even quadrupled since many of them were built. They will find that what was once adequate insurance for replacement purposes would be scarcely a drop in the bucket today. This is true of the building itself; it is also true of the contents. A pipe organ insured for \$5,000 some years ago may be replaced today at a cost in excess of \$15,000. Care should be taken to keep a current inventory of all furnishings and contents owned by the church, with original costs. Apart from its great value in determining budgets and replacement needs, it would help immeasurably in a time of catastrophe.

It should be apparent then that regular inspection and revision of amounts of coverage should be undertaken. Inspection forms are available.*

Fire insurance may be combined with other forms which will insure against wind, water, theft, property damage, and so on.

Care should be taken with coinsurance clauses. A common provision is that unless the property is insured for at least eighty percent of its actual cash value, the owner is deemed coinsurer of the deficiency. This means that the owner has to make up the difference between the actual amount of insurance and eighty percent of the total cost in case of total loss. It also means that he elects to coinsure for that percentage in any case. Suppose the church has a cash value of \$100,000. It is insured for \$50,000. Under the coinsurance clause it should have \$80,000 worth of insurance. The insurance company will assume only the fifty thousand, or five-eighths, and deems the owner to be responsible for three-eighths. Now if the building were partially destroyed, to the extent of, say \$50,000, the insurance company would only pay five-eighths of that amount, or \$31,250. Thus the church will always have to pay a portion of any loss which might occur. On the other hand, if it is insured for at least eighty percent of its value, the insurance company will pay the full amount

*From the National Board of Underwriters, 83 John Street, New York, New York. Ask for "Inspection Form for Churches."

of damage up to eighty percent of the face value of the policy. If the church worth \$100,000 has an \$80,000 fire and it is insured for \$80,000, the insurance company will pay, not eight-tenths of \$80,000, but the full amount. A church penalizes itself badly, therefore, if it is not insured for at least eighty percent of its current cash value. It is obvious that careful reevaluation is constantly a necessity.

Most insurance companies will furnish a periodic appraisal without charge. After replacement cost, less depreciation, is properly figured, insurance should be brought up to at least eighty percent of the resultant figure.

Accident Prevention

The second major area of concern in church safety is that of accident or bodily injury. Generally speaking, we shall consider it apart from fire safety, though quite obviously injury is a considerable risk in church fires. Several of the precautions mentioned in connection with fire safety are identical with those related to this area, notably, the provision for handrails on stairways and platforms next to doors leading to or from stairways.

What can be done about prevention of accidents in and around churches? What we have to say will be applicable to both old and new churches. The church should be inspected to see that adequate lighting is available at all points, especially near the head of stairs. Periodic inspection should be given to structural details. In old wood structures, danger points may be found in sills and floor beams, where termites and dry rot can work unknown to people until they are suddenly catapulted into a basement or crawl area. Especially in damp areas, crawl spaces should be ventilated. No wood members should come in touch with the ground. Chemical preventives should be applied where possible to prevent rot and destroy termites. Inferior members should be replaced immediately. Any slight indication of difficulty in the floor above should be the sign for serious difficulty below, and should be tended to immediately.

Steeple should be inspected regularly. There are cases on record where they have fallen, injuring numbers of people. Careful inspection should be given if they are struck by lightning. If there is a bell, its mounting should be inspected and tested. I know of one case where the bell came loose as it was being rung and did not stop its plunge until it buried itself in the ground, and caused the death of the sexton.

Old plaster, especially where there has been a leak, is not an infrequent cause of distress and even injury. Cracks and bulges should be investigated immediately, and loose plaster removed.

Broken or weak furniture should be removed immediately upon detection. In

fact, the caretaker should periodically inspect all of the furnishings. Loose pew fastenings can cause trouble and broken chairs are a source of many an accident.

In the day-by-day care of the building, attention should be given to proper cleanliness. Halls should not be used for storage, nor should any item which can be tripped over be placed in areas where there is traffic. Floor waxes should be of the nonskid variety, and stairs should have nonskid treads. Mats should be provided at entrances, not alone for the sake of the caretaker but also so that wet feet will not be the cause of spills on waxed floors. Rugs and carpets should be carefully fastened down. Even slight changes in floor levels should be marked or made gradual, so that tripping will be avoided.

Care should be taken that obstructions which jut out from walls in halls and recreational areas are removed. Steps should be marked in some way to avoid misjudgment. I remember one new building in which the chancel steps and risers were of one finish and the lightning was so uniform that on the first day of use, half of the members of the choir misjudged and tripped, and several actually fell down.

External safety precautions should also be taken. A common source of accidents is the unprotected stair or window well. Adequate provision should be made for snow and ice removal before all public gatherings. Railings should be provided for all steps. Traffic signs should be installed much as they are for school use, and police should be engaged to direct traffic at all times when large gatherings use the premises. Adequate external lighting for walks and parking lots should be installed. The property should be kept clean and free from debris which might attract children for playing purposes. Rusty nails in old wood can do much harm, and may involve the church in lawsuit. Sidewalks should not have cracks which would cause tripping.

Protection

After a church has done everything it can to prevent bodily injury, it will still find that accidents do occur. It should have, readily accessible, an adequate first aid kit, kept in fresh condition. Larger churches may even have a first aid room complete with cot and emergency equipment. Churches often keep telephones under lock except during office hours, but this may be short-sighted, for it may delay rapid communication with doctors and emergency squads. A telephone should be available at all times when the building is in heavy use.

Liability Insurance

Every church should be protected by public liability insurance. Some communities require it. It should be of such a

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nature that it will cover all church activities, whether on the property or not. A California suit against a church, a minister and the presbytery was successful for a huge amount of money because of injury to a child being driven to a denominational camp. Such eventualities can be covered. It is possible to cover injury to children being driven to church camps by their own parents, for example. Churches which own camps or other property should certainly assure complete coverage.

Construction or builder risk insurance should be taken out whenever new construction or repair is undertaken. Churches have been sued for injury to workmen hired by the church.

At any rate, all contingencies should be covered. Bodily injury suits, if successful, can and have completely wrecked the financial structure of a church, for the sums awarded are astronomical. In the aforementioned California case, the presbytery had to assume responsibility for the payment. The sum was large enough, for example, to build a new church, and need never have been assumed had the church or the presbytery had liability insurance.

Health

Closely related to the accidents in churches is health. I suspect that many churches overlook their responsibility in this field simply because it hasn't occurred to them that the church building

can be a health hazard. Quite obviously, however, some of their members stay away in times of cold and flu epidemics. Buildings may be badly ventilated, stuffy and a perfect source of colds. Poorly regulated heating systems can be a health hazard. Older people with heart conditions may have serious objections to crowded and stuffy halls and auditoriums.

One building code provides that ventilation shall be provided and maintained in all portions of the building where the total window area is less than ten percent of the floor area, and the total area in doors and windows that may be opened to outside air is less than two percent of the floor area. The air supply should not be less than one cubic foot of air per minute per square foot of floor area.

Heating and regulating equipment should be regularly inspected, and controls tested and adjusted. Coal gas, illuminating gas, oil fumes—all of these can be serious hazards to health.

Sanitary facilities should be kept clean, and deodorized and disinfected. Some prodding of janitors may be necessary, for this is the least liked of their chores and they may become careless. Proper equipment for cleaning should be provided.

Kitchens require some additional care. Standards of cleanliness must be set up and observed. An adequate supply of hot water for washing dishes after church affairs should be maintained, in line with standards maintained by health authorities in the community. Broken and chipped

dishes should be immediately discarded. Ventilation should be provided.

Standards should be followed with respect to food served in the church. Sub-standard food should not be tolerated, and probably won't be by the ladies of the church, but there have been cases of food poisoning caused by careless buying and careless refrigeration.

Product liability insurance is available for churches, protecting them against litigation with respect to bake sales, church suppers and the like. Any church which serves the public should investigate this form of protection.

In areas where the church must supply its own water, the source should be regularly tested. This holds true also for churches which maintain camps and retreat areas. The same caution applies to these as to the main church building.

The Church Safety Committee

Perhaps the best way for the local church to implement the preceding suggestions for prevention, protection and insurance in matters of fire, accident and health is the establishment of a church safety committee whose business it will be to inspect regularly and to make recommendations to the trustees on a regular basis. It should be representative of all the areas of church interest, or at least should investigate them all.



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The Church Year

— a Liturgical and Executive Calendar

together with

some explanatory notes

The calendar which follows has been compiled from several sources. Generally speaking the church year followed in western Christendom had its origin in the developing liturgy of the Roman Catholic church. Following the reformation the two main continuing traditions were those of the Anglican and Lutheran churches, both of which modified the Roman tradition. The Roman church itself continued to revise its liturgy. Other churches of the "free worship" tradition have followed, some to a large degree, some to no recognizable degree, the patterns suggested by the above traditions. The National Council of Churches has adopted a calendar which it recommends for possible use to its constituent churches which is based to a large degree upon the Lutheran and Anglican tradition, but which modifies them in keeping with certain emphasis in its own program and character.

We have used these three, the Lutheran, Anglican and National Council calendars in our composite below. Where there are differences between the Lutherans and Episcopalians in the use of colors, we have so indicated by the initials L and E. Lutherans and Episcopalians do not include Kingdormtide which falls during the Whitsuntide or Trinity season; they also number Sundays in that season after "Trinity" rather than after "Pentecost"—this latter being the Roman practice and also the practice of the National Council calendar, followed by a number of its member churches.*

Liturgical Colors

The use of prescribed colors for antependia, stoles and chasubles is a comparatively late development. Almost universally in the early church white, or unbleached muslin, was the accepted hanging. It was not until the twelfth century that another color, red, was introduced, and not until the 16th century that something resembling the present usage in churches with a liturgical tradition is noted. Concurrently with usage the symbolic significance attached to individual colors was developed.

Red, the color of both blood and fire, is proper for martyrs' days and festivals of the Holy Spirit, and is sometimes used in connection with other days which attest to the zeal of the church.

Green, the color of nature, suitable for ordinary occasions. It is also associated with the Trinity as symbolic of life and growth.

Purple or violet was a color used by kings in mourning and symbolizes majesty in humiliation. Sober and rich, it invites meditation and thus is used during the penitential seasons, or seasons of preparation, Advent and Lent.

Black, originally used interchangeably with purple, is now used solely on Good Friday. It is a symbol of death.

White, symbol of joy and purity, is used on all festival occasions.

There is some difference in precedence given to the various

*An excellent source book for comparison of the varying traditions, from the Lutheran point of view, is *The Christian Year, Days and Seasons of the Church*, by Edward T. Horn, III, Muhlenberg Press, 1957.

colors. Lutherans without exception use stoles and chasubles corresponding to the color of the day. Roman Catholics and Anglicans often change stoles for specific reasons. Black is used for funerals and takes precedence over the color of the day. They may also change color in the midst of a service, e.g., from purple to white in the midst of baptism.

The color given for the Sundays below will follow throughout the week, except where festivals or martyrs' days intervene.

The Seasons of the Year

Quite logically, **Advent** is the first season of the Christian year in western churches, though some churches in the east start the year with Easter. Beginning on the Sunday nearest the 30th of November (St. Andrew's Day) Advent is a season of expectancy. In some of the non-liturgical churches it has been confused in practice with Christmastide. Traditionally the birth of Christ was not celebrated until December 25 and after; the period preceding was strictly preparatory.

Christmastide, a season of joy and thanksgiving, lasts until Epiphany, January 6. The date of Christmas itself was determined largely by the date of the winter solstice and a pagan festival, the birth of the sun god, *Natalis solis invictus*, celebrated on that day. (In the fourth century the solstice fell on December 25, under the old Julian calendar.) Prior to the fourth century both the birth and baptism, if celebrated at all, had been observed on Epiphany.

Epiphany includes the season from January 6 til Septuagesima (the third Sunday before Lent). The word epiphany means "manifestation" and the festival was in celebration, originally, of the baptism of our Lord. More recently western churches have used the occasion to celebrate the visit of the wise men, though historically it would seem that that visit was more than a year following the birth.

The three and a half weeks before Lent, beginning with Septuagesima, have developed into a season of preparation for Lent, which in the Roman church is practically an extension of Lent itself. The last few days before Lent developed into a carnival season in large sections of Europe. (Note the vestige in this country, the Mardi Gras, etc.)

Lent has its origin in two sources—the period of fasting preceding the Pascha and the period of preparation prescribed for candidates for baptism in the early church. At first it seems to have extended only for the six days preceding Easter. Later on, candidates for baptism were required to fast for forty days (as did our Lord) and this became one source of the present six week Lenten period. The thirty-six days of fasting between the first Sunday in Lent and Easter were considered a tythe of the year (365 days). The four fast days from Ash Wednesday until the first Sunday in Lent were added in the seventh or eighth century.

Fasting, sobriety, introspection are characteristic of the Lenten season. A warning, however, is in order. It should not be a period for morbid introspection, and dwelling entirely upon Christ's sufferings as some have made it. Holy Week is designated for contemplation of the suffering of our Lord. Lent, how-

ever, should be used to prepare people for a worthy keeping and understanding of Easter, by presenting the whole spectrum of Christian teaching.

Easter is the oldest festival in the church—and its season, extending from Easter day until Pentecost, is the great season of joy and triumph. The resurrection gave impetus for the missionary activity of early preachers and was the burden of their message. In some liturgies, confessions and fast days, and the *miserere*, were entirely eliminated during this season. It is a season not to think upon the sin of man but rather upon the redemption of God.

Pentecost is the third of the great festivals of the church. In non-liturgical churches its observance has almost disappeared, tragically, for it is the date ascribed to the founding of the church, the day of the outpouring of the Holy Spirit upon the apostles and disciples. The word means fifty days and so is celebrated seven weeks after Easter. It has its origin in the Jewish "Feast of Weeks", the conclusion of the grain harvest.

Kingdomtide is a recent addition to the cycle of the Christian year and does not appear in the historic liturgies of the Roman, Anglican and Lutheran churches. The last Sunday in August has been set aside by some churches and suggested by the National Council of Churches as the Festival of Christ the King; the season following is the season of the kingdom of God on earth. It can well be used to stress the practical and relevant concerns of the gospel in social, political and economic life.

The Use of the Christian Year

The cycles of the year cover very well the range of Christian experience and theology. A close attention to the seasons and great feasts will provide a corrective for a one-sided and unbalanced approach to the Christian life, as well as provide a sense of continuity and, therefore, security. Slavish adherence to the year without understanding its meaning can be deadly, and that has happened in some churches in the past. On the other hand the Christian year properly used and understood provides a framework around which the activities and the emphases of the church revolve, assuring that the major areas of Christian experience and life will not be lost in the shuffle of secular seasons and interests.

The minister who preaches very close to the Christian year will find that his preaching has breadth, point and relevance. The discipline of having to adhere to the great doctrines of the church as they are expressed in the church year will reduce his tendency to ride hobbies or skirt those areas he at present does not understand. He will be forced to think deeply as he tries to explain and proclaim to his people the incarnation, the resurrection, Pentecost and so on.

Psalms, Gospels, Epistles, Lessons, Graduals, Creeds, etc.

It is not our purpose to present an exhaustive comparison of the varying traditions. Were we to list the psalms, lessons, creeds, etc. which are required or suggested for each day the calendar would become unwieldy. Ministers in churches which have an historic liturgy have their own rubrics and source books and missals. For churches, however, which might be interested in following to some extent a pattern of lessons from one of the historic lectionaries, we have included those from the Episcopal Book of Common Prayer.

Planning for the Year

Many ministers outline for themselves their preaching for the entire year that follows during the summer vacation period. This, of course, does not preclude either a change of topic as the year progresses, nor further development of the various themes selected. At best, it will provide a guide for reading and meditation and research, and a corrective for onesided preaching. This preparation may prove most effective if it is

carried out in concert with the general church program, which may be decided upon and developed at a general planning conference or retreat of church leaders late in August or early September. Many churches, feeling that this time of the year is too late for effective planning, hold conferences in May or June to outline the work for the following fall, winter and spring. Supplementary conferences or planning or coordinating meetings may be held quarterly. Apart from the practical matter of clearing dates and coordinating activities, these periods are effective in enriching the spiritual life and dedication of the participants.

D.F.S.

The Calendar

August

Whitsuntide—(continued)

- season of the Holy Spirit and the Birth and Expansion of the Christian Church
- 3 10th after Pentecost—Trinity IX
Green—Exodus 32:1-24; John 4:1-30
- 6 Transfiguration (see also the last Sunday in Epiphany)
- 10 11th after Pentecost—Trinity X
Green—Judges 5; Romans 12:9-
- 17 12th after Pentecost—Trinity XI
Green—I Sam. 16; Mark 4:35-5:20
- 24 13th after Pentecost—Trinity XII
Green—I Sam. 20:11; Luke 10:25-37
St. Bartholomew

Kingdomtide

—season of the Kingdom of God on Earth

- (Introduced by the Federal Council, now the National Council of the Churches of Christ)
- 31 14th after Pentecost—Trinity XIII—1st in Kingdomtide Festival of Christ the King
Green—I Sam. 24; Matt. 5:17-26
Labor Sunday

September

- 1 Labor Day
- 7 15th after Pentecost—Trinity XIV—2nd in Kingdomtide
Green—II Sam. 23:8-17; Matt. 26:1-13
- 14 16th after Pentecost—Trinity XV—3rd in Kingdomtide
Green—I Kings 3:5; Matt. 10:2-16
- 21 17th after Pentecost—Trinity XVI—4th in Kingdomtide
Green—Dan 5:1-9, 13-30; Luke 12:13-21
St. Matthew
- 28 18th after Pentecost—Trinity XVII—5th in Kingdomtide
Green—Dan 6:1-23; Rom 8:14-18, 31-end
Christian Education Day
- 28 October 5—Christian Education Week
- 29 St. Michaels and All Angels

October

- 5 19th after Pentecost—Trinity XVIII—6th in Kingdomtide
Green—Eccles. 12; Luke 2:41-
World Wide Communion Sunday
- 12 20th after Pentecost—Trinity XIX—7th in Kingdomtide
Green—II Kings 5; John 13:1-15
Men and Missions Day
- 12-19 Churchman's Week
- 18 St. Luke (red)
- 19 21st after Pentecost—Trinity XX—8th in Kingdomtide
Green—II Kings 6:8-17; John 9:1-38
Laymen's Sunday
World Order Sunday
- 26 22nd after Pentecost—Trinity XXI—9th in Kingdomtide
Green—Wisdom 3:1-9; Rev. 21:1-7
Reformation Sunday
World Temperance Day
- 28 St. Simon and St. Jude (red)
- 31 Reformation Day

November

1 All Saints' Day
 2 23rd after Pentecost—Trinity XXII—
 10th in Kingdomtide
 Green—*Eccl. 44:1-14; Heb. 11:1-3, 17, 12:2*
 All Souls' Day
 7 World Community Day
 9 24th after Pentecost—Trinity XXIII—
 11th in Kingdomtide
 Green—*Job 1:1-21; II Cor. 11:18-30*
 Stewardship Sunday
 16 25th after Pentecost—Trinity XXIV—
 12th in Kingdomtide
 Green—*Isa. 5:1-7; Luke 8:4-15*
 23 26th after Pentecost—Trinity XXV—
 13th in Kingdomtide
 Green—*I Kings 18:1, 17-39; Mark 1:32-*
 Sunday next before Advent
 Thanksgiving Sunday
 27 Thanksgiving Day (red)

Advent

—season of Expectancy
 30 1st in Advent
 Violet—*Isa. 55; Luke 1:57-*

December

7 2nd in Advent
 Violet—*Isa. 35; Luke 4:14-32*
 Universal Bible Sunday
 14 3rd in Advent
 Violet—*Isa. 40:1-11; Luke 3:1-18*
 21 4th in Advent
 Violet—*Isa. 52:1-10; Matt. 25:1-13*
 St. Thomas

Christmastide

—season of the Nativity
 25 Christmas Day
 White—*Isa. 9:2-7; Luke 2:1-20*
 26 St. Stephen
 Red—*II Chron. 24:15-25; Acts 6*
 27 St. John the Evangelist
 White—*Exodus 33:7; John 13:20-35*
 28 1st after Christmas
 Red—*I Sam. 1:20-; Luke 2:22-40*
 Holy Innocents
 31 New Year's Eve—Watch Night
 White—*Isa. 25:1-9; I John 2:18-*

January

11 Festival of the Christening (Circumcision)
 White—*Exodus 6:2-8; Matt. 1:18-*
 4 2nd after Christmas
 White—*Exodus 2:1-10; Matt. 2:13-*
 4-11 Universal Week of Prayer
 5 Twelfth Night—Epiphany Eve
 White—*Isa. 35; I John 5*

Epiphany

—season of the Evangel
 6 Epiphany
 White—*Isa. 60; Matt 3:13-*
 11 1st after Epiphany
 White—*Gen. 28:10-; Matt. 2:1-11*
 18 2nd after Epiphany
 White (L), Green (E)—*Exod. 3:1-15*
 Missionary Day
 18-24 Church and Economic Life Week
 25 3rd after Epiphany—Septuagesima
 Green (L), Violet (E)—*Joshua 6:1-20; Luke 7:1-10*
 Conversion of St. Paul

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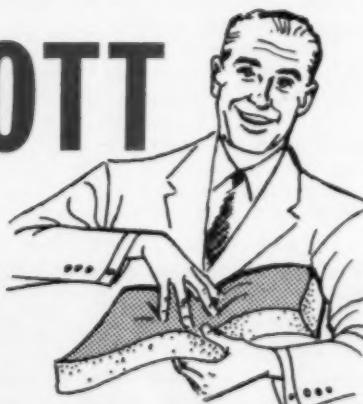
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February

- 1 4th after Epiphany—Sexagesima
Green (L), Violet (E)—I Sam 17:17-; Matt 10:32-39
- 2 Candelmas—Presentation of Jesus in the Temple—
Purification of the Virgin Mary
- 8 5th after Epiphany—Quinquagesima
Green (L), Violet (E)—Ruth 1:1-17; John 15:1-17
The Transfiguration (see also August 6)
Race Relations Sunday

Lent

—season of Renewal

- 11 Ash Wednesday
Violet or Gray—Isa. 58; Luke 15
- 13 World Day of Prayer
- 15 First in Lent—*Invocabit*
Violet—II Sam. 11:2-4a, 12:1-7, 9-10, 12-13a;
Luke 18:10-14
Universal Day of Prayer for Students
- 22 2nd in Lent—*Reminiscere*
Violet—I Kings 21:1-20; Mark 10:17-31
- 24 St. Matthew (red)

March

- 1 3rd in Lent—*Oculi*
Violet—Gen. 50:7-21; Matt. 18:21-
- 8 4th in Lent—*Iaetare*
Violet—II Sam. 18:5-; Luke 15:11-
- 15 Passion Sunday—*Judica*
Violet—Gen. 22:1-13; John 10:1-16
- 22 6th in Lent—Palm Sunday—*Palmarium*
Violet—Zech 9:9-16; Mark 11:1-11
- 25 The Annunciation
- 26 Maundy Thursday
Violet—Jer. 31:31-34; John 13:1-17, 33-35

27 Good Friday

- Black—Gen. 22:1-18; John 18
- 28 Easter Even
Violet—Job 14:1-15; Rom. 6:3-11

Eastertide

- season of the Resurrection
- 29 Easter—
White—Isa. 51:9-16; Luke 24:1-12

April

- 5 1st after Easter—Low Sunday
White—II Kgs. 4:18-37; Luke 24:13-35
- 12 2nd after Easter
White—II Sam. 1:19-; John 20:24-
- 19 3rd after Easter
White—II Sam. 12:15b-23; John 21:1-19
- 25 St. Mark
- 26 4th after Easter
White—II Esd. 2:42-47; John 11:17-39a, 41-44

May

- 1 St. Philip and St. James (red)
- May Fellowship Day
- 3 5th after Easter—Rogation Sunday
White—Ezek. 37:1-14; Luke 24:36-49
Rural Life Sunday
- 3-10—National Family Week
- 7 Ascension Day
White—II Kgs. 2:1-15; Heb. 4:14-5:10
- 10 Sunday after Ascension Day
White—II Kgs. 2:1-22; Acts 1:1-14
Festival of the Christian Home (Mother's Day)

Whitsuntide

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- 17 Whitsunday—Pentecost
Red—Joel 2:28; John 3:1-16
Christian Unity Sunday
- 24 Trinity Sunday—1st after Pentecost
White—Gen. 1:1-2:3; John 1:1-18
- 30 Memorial Day
- 31 2nd after Pentecost—Trinity I
White—Isa. 6:1-8; Acts 9:1-22

June

- 7 3rd after Pentecost—Trinity II
Green—Gen. 3; Rev. 3:7
- 11 St. Barnabas
- 14 4th after Pentecost—Trinity III
Green—Gen. 4:2b-10; I Cor. 13
Children's Day
- 21 5th after Pentecost—Trinity IV
Green—Gen. 37:2-35; Matt. 5:1-16
- 24 Nativity of John the Baptist (red)
- 28 6th after Pentecost—Trinity V
Green—Gen. 41:1-49, 54 end; Matt. 25:14-30
Nature Sunday
Independence Sunday
- 29 St. Peter

July

- 4 Independence Day
- 5 7th after Pentecost—Trinity VI
Green—Gen. 42; Matt. 5:38-6:15
- 12 8th after Pentecost—Trinity VII
- 19 9th after Pentecost—Trinity VIII
Green—Gen. 44:18-45:15; Matt. 7:1-12
- 25 St. James (red)
- 26 10th after Pentecost—Trinity IX
Green—Exod. 32:1-24; John 4:1-30

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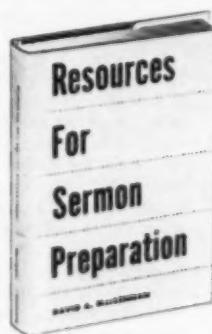
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PREACHING THROUGH THE YEAR

Harry T. Hutchinson, Jr.

Mr. Hutchinson is the minister of the Avalon Presbyterian Church in Suburban Pittsburgh, Pennsylvania. A graduate of Bethany College in West Virginia and Western Theological Seminary in Pittsburgh, he served both in rural Ohio and in the industrial heart of the Iron City before accepting his present charge.

The annual July feature—fifty-two sermons based on the cycle of the Christian year, covering a wide range of topics—complete with worship aids.

August 3

I AM THE TRUTH

Hymns—Lord, Speak to Me—O Master, Let me Walk with Thee—Take Thou our Minds, Dear Lord

Lesson—St. John 14:1-7

Text—"Jesus saith unto him . . . I am the truth." St. John 14:6.

Man is on the make. He has sought ever and always from the day of his first breath to this day of ballistic missiles and sputniks to follow without deviation and without hesitation the white light that leads to the truth. But many are the red herrings which can be pulled across his path to throw him off the scent. Any voice which speaks loud enough and long enough will attract disciples who think truth lies that way. Any deed of greatness done or word of calm serenity can lure others to follow that man if truth is said to be his goal. Truth is the prize we seek.

But when it is won it is a costly prize. The Roman philosopher Boethius sitting at his desk fourteen hundred years ago gazed with an uneasy mind out on the world about him and wrote, "Who seeks the truth, shall find in no wise peace of heart". But this has not stopped us from going on the hunt. For there is a higher voice which has said "Ye shall know the truth and the truth shall make you free." And in the crystal Christ we do not hear only what the truth shall be, but we see what the truth is. He did not say, "I will show you the way to truth". He said, "I am the truth". We have but to take him at his word to see that he is.

1. Christ is the truth about man. We had not dreamed that we could be of much worth. Life is short and art is long. Man does not outlast his own works and his own works are made to perish. One little life cannot amount to much, we think. Until we look at this one life, sent by God which was God himself. He has told us the truth about ourselves and has

shown us the best that is in us and has set our feet on the path that leads to freedom in him and glory in his kingdom. He told us that we are one with the Father and that we were made but a little lower than the angels, crowned with glory and honor. He has shown us that we do not yet know the best about ourselves. "We do not yet see the glory which shall be revealed in us, but we see Jesus . . ." He has shown us that we but need a cleansing to shine as he shone, and he has shown us that the cleansing is at hand in his mercy and in his forgiving love. He is the truth about man.

2. Christ is the truth about God. We painted a pretty good picture of God before we saw Jesus, but we did not paint a very accurate one. For man could not imagine a God who could love him before Jesus came. When he came, he brought the truth of God to light. E. Stanley Jones has told of the conversion of a government officer in India. His work often took him away from home. He was tempted. He fell into ways of dishonesty and habits of shame. As time went on the whole load of his guilt and his sin tormented him. Then, there came that awful day when to save his own sanity he called in his wife and began unfolding for her the whole wretched story. As the meaning of the words broke upon her, she turned pale as death and staggered against the wall. She leaned there with tears on her face as though she had been struck with a whip. "In a moment", he said afterwards, "I saw the meaning of the cross. I saw love crucified by sin." And when it was over, and she said she loved him still and would not leave him but would help him back to a new life, it was conversion—salvation. This is the truth about God, shown to us in Christ who was sent to reconcile the world unto himself.

3. Christ is the truth about eternal life. In the night the world dies; the sun sets, and man falls into sleep. But in the morning, life is renewed and we wake to serve our God afresh. Night came to the world in the death of Jesus, but in the dawn of Easter life returned to taste defeat no more. This is the truth, and this truth is in Christ. The truth will not stay down no matter how bitter the tactics her enemies use against her.

This is the truth. It is

No fable old or mystic lore
Nor dream of bards and sneers
No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present Help is He.

Put your trust in this help which will not fail.



August 10

THE CENTER OF ATTRACTION

Hymns—Son of God, Eternal Saviour—We Give Thee but Thine Own—Saviour, Thy Dying Love

Lesson—St. Luke 12:13-21

Text—"Take heed and beware of covetousness for a man's life consisteth not in the abundance of things which he posseseth." St. Luke 12:15.

This is a parable for busy, active and successful people. Halford Luccock has called it "a parable for Americans". The man of the parable could have been a member and an officer in any good American church. He was industrious. He was efficient. He was energetic. His fields produced "bumper" crops. He had foresight and vision. He had it made. But he made some very unhappy and foolish mistakes. Jesus called him, "a fool".

1. He had a fool's eyes. He was one of those who "seeing, do not see". He couldn't see beyond the end of his nose or feel beyond his own fingertips. He was nearsighted. He could not see into tomorrow. "Soul", he said to himself, "thou hast much goods laid up for many years. Take thine ease; eat drink and be merry." The trouble was of course that the many years he thought he saw and was prepared for were soon cut off. They flew away when God said, "This night shall thy soul be required of thee".

It's an interesting fact that in this age of speed we like to act rather slowly about spiritual things. We think we have all the time in the world to get ready for eternity. We dare not put off anything until tomorrow except a consideration of our soul's health and welfare. There is not enough time for anything else; but we imagine there is plenty of time for this. It can wait. Success can't; money can't; lust can't. These must be served first. But the time for the spirit can be delayed. "Thou fool, this night;" this day *now* "thy soul shall be required of thee".

There is a hurry here. For "this is the accepted time; behold this is the day of salvation".

2. This man was a fool, too, not only because he suffered from spiritual blindness, but also because he wasn't sure who he was. He got himself mixed up with his possessions. There are some women who suffer a similar delusion; they think that they are the clothes they wear. Some men think they are the cars they drive, and if they haven't got too much "on the ball" they make up for it with automobiles that have. To this rich fool his fruits and his goods seemed so solid, so real, that he did not know they were not part of himself. But Jesus' warning at this point is clear beyond a doubt. It is simple beyond dispute. His warning is against the love of accumulation, the mind of the arithmetician who piles figure upon figure not for the sake of the truth it might discover, but for its own good. It is a warning about a love of things so strong that it crowds out both God and man from its life. "A man's life consisteth not in the abundance of the things he posseseth."

3. This man is a fool because his whole

aim is off center. He will never hit the spiritual bull's eye because his aim is for minor things. He thinks if he aims for the edge he will by some miracle hit dead center. But it will not work. A man's aim must be right before he can hit center. He cannot do this by somehow assuming that success in one area will guarantee success in another. It must be the center of attraction towards which he fires if he expects to make the target. "No man can serve two masters . . . (He) cannot serve God and mammon."

Our Lord forces the issue. The decision must be ours. A choice must be made, and only we can make it. "The abundance of life"—what is it? That is the problem. Where does it come from? Where does it dwell? Not in the *things* which a man possesses. To those who think this is it the road leads only to disillusion, uncertainty, dissatisfaction. "But I am come," Jesus has said, "But I am come that they might have life and have it abundantly." Here it is; life given to the full, "good measure, pressed down, shaken together and running over . . ." Seize the day. Follow him, and then "all things are yours for ye are Christ's and Christ's is God's.

August 17

HOW TO BE AT HOME IN CHURCH

Hymns—Alas! And Did my Saviour Bleed—Be Thou my Vision, O Lord of my Heart—Fairest Lord Jesus

Lesson—St. Luke 2:39-52

Text—"And Jesus said to them, how is it that ye sought me? Did you not know that I must be in my Father's house?" St. Luke 2:49.

Capture, if you can, the feeling of desperate frenzy which must have seized their hearts. He was lost! God's precious gift to them was lost! Man's only hope through them was lost! The caravan had not long been on its way. Miles of desert lay yet before them, but miles of unknown country and unfamiliar roads lay already behind them when they missed their boy. Joseph and Mary simply did not know where to turn. Hoping beyond hope, they sought for him, but there was no trace. There was, at last, nothing left to do but to turn back, to travel the lost miles between their caravan and the city alone. Mary's face goes pale; Joseph's brow turns ashen; they remember tales told of other boys lost in the city never to be found again. They make their way down the winding, dark lanes looking in every nook and cranny. At last, knowing only one part of the city well, they turn to the Temple where they had brought him to worship and to pray. And it was there they found him! Disputing with the doctors, debating with the teachers, questioning and answering questions, it was here they found him. He was amazed, absolutely amazed that they should have thought for one moment that he would be any place else. "How is it that ye sought me?" he asked. "Did you not know that I must be in my Father's house?"

Jesus was at home in church, where some of us are ill at ease. When we are in

church many of us wish we were at home. He has taught us how we can be at home in church.

1. Jesus was at home in the temple, which was his church, because its emphasis on religion and its sense of the closeness of God's presence was exactly the same atmosphere which pervaded the home in Nazareth. God was in Mary's life; if Jesus had only been an earthly man he would have known God in his life. Joseph worked as a workman who needeth not to be ashamed in his craft, and he taught Jesus the hand of God in the hands of the laborer. He breathed at ease in God's house because he breathed at ease in the presence of God in his home. We can be more comfortable on Sunday morning in our house of worship if we are not made to feel that we have come into a strange atmosphere where we shall be as fish out of water. If God is in our daily life, we shall be happy to be at home in God's house.

2. Jesus was at home in church because there he felt the sense of comradeship in the service of the best. He was comfortable in the presence of these learned doctors, not because he was their equal in wisdom and logical skill, but because he knew they loved learning for the sake of service. Jesus knew that it is not enough for an individual to live his life in such a way that his conscience will stamp it "approved". Choices and a way involve relations with others. "Real life is meeting", is more than a saying. We do not really believe it even when we say, "I can get along without you". There is truth in the remark one woman made to another, "Your religion's no good unless you can take it in two hands". It is true that we must hold strongly to God with one hand and open the other to our neighbor. We will begin to feel at home in church when we remember that when we come there we are among friends, the best friends. We are part of a family, God's family. We are in a holy company, a chosen people, a royal priesthood. Our Lord felt at home in church when it was for him what it was intended to be, "a house of prayer for all peoples". We will feel at home in church when we see it as a symbol of our "communion of the Holy Spirit".

3. Jesus was at home in church because it was his father's house. Where else should he have been? Why had his parents wasted so much time and worried so distractedly? Why have you sought me? Did you know that I must be in my Father's house. We shall feel at home in church, ultimately, only when we know it as our Father's house. We are offered faith in the church, a faith that bolsters, a faith that makes us breathe again. The church has many rivals in the field of faith. But it has no rival as the source of knowledge about the God who is Light, who is Spirit, who is Love, and in the supremacy of the life he touches and makes whole.

Some people are uncomfortable in church. The air is stultifying; the atmosphere is unfamiliar; the pace is too slow. They are not at home there. But the Christian can feel at home, for he has a sense of belonging. He belongs to God; he be-

longs to the brotherhood; he belongs in Church.

When you are lost, there is one place to find yourself. At church you will be at home. When Jesus has been lost in your life there is one place to find him. "How is it that ye sought me? Did you not know that I must be in my Father's house?"

August 24
(Anniversary or Home-Coming Sunday)

ON NURSING OLD MEMORIES

Hymns—All People that on Earth do Dwell—God of our Life—Brightly Gleams our Banner

Lesson—Philippians 3:1-14

Text—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus . . ." Phillipians 3:13, 14.

This is a time for remembering. This is a day when we have come home to the old church and to the old home and to old friends. It is a season for the counting of grey hairs and for the measuring of waistlines, of telling of progress or hiding the lack of it in worldly terms, of counting children and of commenting, "How much they've all changed", while thinking, "how little I have changed". Is this a time for nursing old memories, of going home again in the mind's journeying to a land that was greener than the one in which we now live, to a time that was fuller and freer and happier?

There is a danger in nursing old memories, for most of us do not nurse the right ones. The hard truth is that the mind invents most of the memories we have. Are we not much like the unhappy children of the Hebrews? When Moses freed them from the hand of Pharaoh he could not immediately land them safe on Canaan's side. There stretched before them forty years of wandering in the dismal and unfamiliar wilderness of sin. And this was their lament, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us, to carry us forth out of Egypt?"

1. Most of us think there were no graves in Egypt. We long for the good old days. "Carry me back to ol' Virginny!" we cry. Forgetting that the old Virginia of corn and 'taters and cotton was a slave economy and that we would live in it only at the risk of losing our freedom. So it is always with the past. It looks better to the memory than it ever was in actuality. It is a good thing that we cannot go home again. For the graves of Egypt hold buried our old mistakes and our old errors. The Lord spoke to us when he spoke to Moses and said, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

If we would press on, we must learn to forget. We must never rest on our laurels; forget them. Forget the brightness of yesterday. It is behind you, and though you long for the home of your childhood and

the days of your youth you will find, as surely as Lot's wife found it out, that it is fatal to look backward.

2. But we forget for a purpose. We forget in order that we may remember. We forget the past so that we can see the future more clearly. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before . . ." Life consists of both. We are to press forward, not to stand still.

In the words of Hermann Morse, Secretary of the Presbyterian Board of National Missions, the times have made it imperative that we work and that we work hard, for we shall find that we cannot stand still. "If we do not do better, we shall be doing worse. If we do not do more, we shall be doing less." If we do not move forward we shall be slipping backward. Life will not stand still. And we cannot stand still either. We will make our own way or we will be carried with the tide far out to sea and never be able to get back again.

3. And what shall we move forward to? Remembering—and being remembered. Actually this is our goal. We shall recapture, in part, the old glory in the new, for it is part of Christ's promise to us that our days shall be redeemed, our time shall be fulfilled. The end of life is fulfillment, and I suspect that this kind of fulfillment is all of life. The hopes, unattained in this time of our youth, will be filled up in the days of his victory. What we imagine to be, the perfection of our yesterdays will be brought to pass in our tomorrow with him. We shall remember.

And we shall be remembered. For he will not forget us. He will know us and call us by name and remember our needs. This is the prize towards which we run. This is the goal for which we strive. This is the race that is set before us. And the first step is "forgetting".

August 31
(Labor Sunday)

AN ADVENTURE IN BROTHERHOOD

Hymns—O Master Workman of the Race—We Bear the Strain of Earthly Care—The Light of God is Falling

Lesson—St. Luke 10:25-37

Text—"Which one of these . . . was neighbor?" St. Luke 10:36.

Jesus was a traveller. He spent a good bit of his time on the road. He knew the perils and the problems of the man who must be on the go. He knew that it was on the road and in the market place and at the work bench that the perils of life must be faced with the power of religion. So when the lawyer asked him, "what must I do to inherit eternal life?" he answered in terms of life here and now.

1. In the parable of the Good Samaritan we are taught how far our compassion ought to extend. In this story our Lord is saying that love does not ask for limits but seeks for openings. He showed that a man who could argue about whether a man in need had a real claim on him as a neighbor did not have real love in his heart. Love finds a neighbor in every one

who is in need and can be helped. Archbishop Trench said it long years ago: "Love like the sun . . . does not inquire upon whom it may shine; or whom it shall warm, but shines or warms by the very law of its own being."

In a society that prides itself on being practically classless, we still are guilty of building unnecessary fences and erecting unneeded barriers. You cannot distinguish the man of labor from the manufacturer if you should pass them on the street, but you can tell them apart by the company they keep. For "birds of a feather" still have a strong tendency to flock together. It seems to be the strong lesson of this parable, and of Christianity in general that the flocking of the birds will not be according to their plumage but according to their common bond in Christ. It is the first lesson of this parable that he was neighbor who did the most good for his fellow man, who could stoop to love, who could stop to help.

It is the reaction we have to trouble that counts, evidently. More than the trouble itself. The least important character in this tale is "the man who fell among thieves". The important issue is what those who saw him did about his plight. The key to the parable and to the application of it in our society is just this, that we must react to the evil in our world, and we will be judged as to our reaction.

2. The Good Samaritan sets the obvious in Christianity plainly before us. It comes striding home to us when we read this story that Christianity has little, if anything, to do with our posture in worship or the order of our prayers; but it has plenty to say about the work-a-day world in which we live. When the Samaritan saw the man in trouble his reason and logic and safety cried out, "flee". But compassion insisted that he stop and give aid. The very essence of our faith consists in the willingness to do just that—to share some advantage that is ours with some one who needs it.

3. We are at once taken with the scope of what the Samaritan did. He stopped. He had compassion on him. For some of us the act would have ended there. We look with pitying eye but folded arms on our brothers in distress. We will pause to think about them; we will have compassion on them. But that's all.

Obviously it is not enough. The Samaritan administered first aid, crudely binding up the man's wounds, and applying oil for healing and giving wine for refreshment. Then he put the man on his own beast and walked that the wounded one should be able to ride. He went out of his way. Here again is something we will frankly never do. If our journey happened to be going by that inn we would have helped, but to turn aside and take the long road around—well we could scarcely be expected to do that, could we?

But the Samaritan took him to an inn, and "took care of him". He spent the night and in the morning departed making arrangements with the inn-keeper that his friend would be amply cared for. Then he went his way, never expecting thanks or praise or pay except the pay of a good conscience and peace with God.

"Which of these three," asked our Lord,

"was neighbor to him who fell among thieves?" Here is the nub of the matter. Not "who is my neighbor", but "how can I be a good neighbor?" The division in the road is reached. A choice has got to be made. Shall we be haughty and selfish and self-contented as the priest and Levite were or shall we be giving and forgiving as the Samaritan was. "Which of these three . . . was neighbor?" "He that showed mercy."

Go and do likewise.

September 7

WITHOUT HOPE IN THE WORLD

Hymns—I am Trusting Thee, Lord Jesus—I Bow my Forehead in the Dust—Our God, our Help in Ages Past

Lesson—Ephesians 2:1-13

Text—"Having no hope and without God in the world . . ." Ephesians 2:12

Here is an epitaph which might be written across the lives of a large number of people. There are so many who are hopeless. To live without hope is almost as bad as not living at all. There is little hint of sunshine in the lives of the hopeless ones; there is no quickening spirit; there is no vitality, no verve, no vigor. They get through the day as best they can, keeping all the moral commandments, breaking no laws, but with a feeling of emptiness and uselessness and the lack of necessity in their days. In their beds they toss sleepless and unrelaxed. Dead lives—without hope.

The phrase was meant as an epitaph by Paul. He is describing the death-like existence of the Gentile Christians before their conversion into Christ. This phrase tells what life was like for Paul and all the early Christians before the strong hand of Jesus of Nazareth touched their lives and lifted them from the dust into the glory of his presence and the fullness of his life. They had lived, "having no hope and without God in the world".

There is a note of loneliness in this condition. The awful agony of having to face life alone, without support and without comfort. Not one of us could get through 24 hours completely alone. We do not always recognize how much we depend on the helping hands and cheering words of those around us for support and help until we come to the place where we do have to do something by ourselves.

1. Let's remember to begin with that being without hope is no sin. Even a man who is in Christ can lose hope. There are different kinds and degrees of hopelessness. We get to feeling hopeless when we are tired out physically. Perhaps you have felt it. When you have gone long hours at your job and seen little result from your efforts, when the deal you have been working on from its inception falls through because of somebody else's foolish mistake, when the burden you have been carrying for a long time finally gets too heavy for you then you will have the tendency to experience this kind of quiet despair. "What's the use," you say. And you say it in honesty, for the sapping of physical vitality has blinded your eyes to purpose

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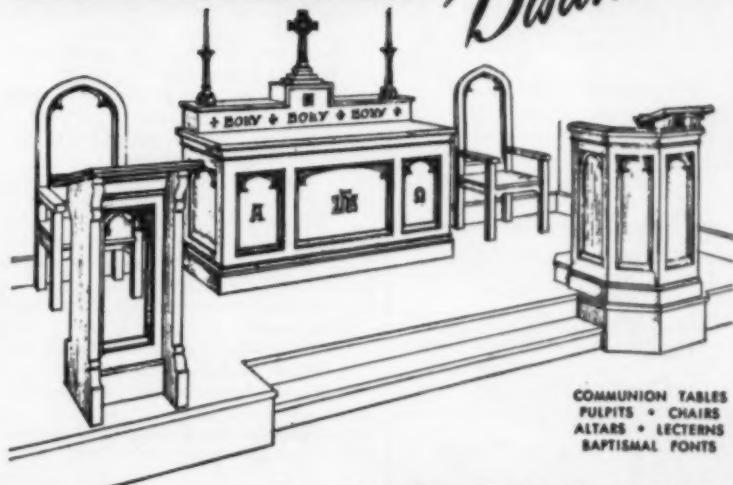
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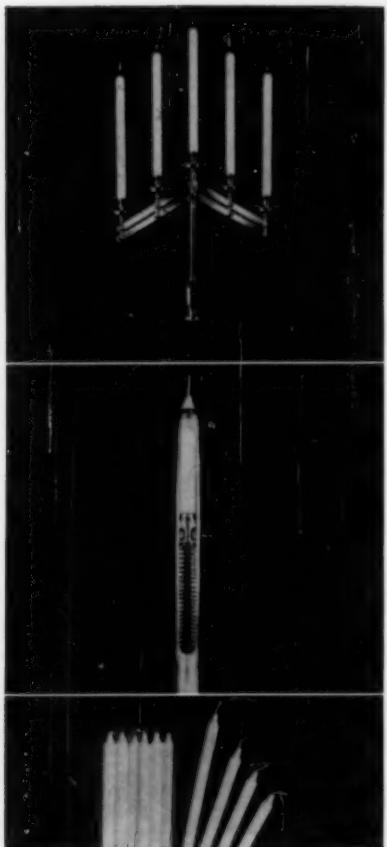


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and has shut your heart to meaning. It is no sin to lose hope under these circumstances. Strong men have done it. Many in the New Testament did it. Remember Cleopas? "We had hope that it had been he which should have redeemed Israel." He had hoped, but he had lost that hope. The crucifixion was too much. Life had gotten too big for him; the load had gotten too heavy; the days had been too full. The one whom they had hoped would redeem them and help them and save them was dead, cruelly murdered and the nails which tore his flesh had destroyed their hopes. "We had hoped."

2. It is no sin to lose hope. It is a sin to accept that loss as inevitable and to shut out all entrance to the Holy Spirit of God which is the power of our energy and the invigorator of our life. When Cleopas met the stranger on the road to Emmaus he had lost hope. He was perplexed almost to despair. But he did not walk long with this traveler until his eyes were opened and his heart lifted and his spirit lightened and when at last in Emmaus he broke bread with him, he knew him for what he was, the resurrected Lord and ever-living Saviour. Cleopas had hoped; he lost hope; he found hope again in Christ.

3. Having no hope and without God in the world—the two states go together. Hope has no existence beyond a warm and human and real relationship with God. What do we say to those whose hopes have grown dim in our day? Simply this, "continue on the road; do not despair; lift your sights above yourself, and put your hope where it can stand eternally and withstand every attack."

The Second Assembly of the World Council of Churches meeting in Evanston, Illinois sang this hymn of hope written by Georgia Harkness. It is our hymn and our prayer, too:

Hope of the World, Thou Christ of great compassion,

Speak to our fearful hearts by conflict rent,

Save us, thy people, from consuming passion,

Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,

Bringing to hungry souls the bread of life,

Still let thy spirit unto us be given

To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways

Showing to wandering souls the path of light;

Walk thou beside us lest the tempting byways

Lure us away from thee to endless night.

We are not without hope in the world; for Christ is our hope, and we need no other.

September 14

THE RECOVERY OF GOSSIP

Hymns—Christ for the World we Sing
—Go, Labor On—Jesus Shall Reign
Where'er the Sun

Lesson—St. Matthew 28:16-20

Text—"Go ye therefore and teach all nations . . ." St. Matthew 28:19.

"Have you heard the latest about Mrs. Brown?" "Wasn't that a perfectly atrocious print that Jane Crow wore to Hilda Dobbs' wedding?" So goes the talk over coffee and tea; this is the conversation after church and before the theater. When we stop for a moment in the village to bid the time of day or when we have a few friends in for sandwiches and television we are apt soon to be talking about somebody who is not present, thinking about them in their sorrow, sharing with them their petty aches and pains and annoying troubles.

There was a time when we deplored gossip. And certainly when it is truly deserving of the adjective that is most often placed before it to describe it—when gossip becomes simply and truly malicious, then it is to be warned against and avoided.

But is there not a place for the recapturing of this kind of talk, for a recovery of gossip?

1. Part of what we call "community feeling" grows out of something which is expressed in the kind of small talk and gossip that is prevalent in our suburban communities. In the center of the cities of America people don't talk to each other, and do not talk much about each other. They do not know, often, who their next-door neighbor is, and in some cases, they could not care less. The sheer fact of the matter is that we do not talk about any one about whom we do not care. Our gossip is a symbol of our concern. Our tongues reflect that our hearts and spirits feel. We need to do not less of this kind of talking but more of it.

What we ought to cultivate is the spirit that is genuinely interested in the welfare and condition of all sorts of people around us, that spreads that concern across the community and within the brotherhood of the church. When Paul wrestled with the thorn in his flesh and found victory in God's will and strength through Christ's grace, do you not think the word spread through the churches? When the Christians in Antioch suffered persecution do you not think the Christians in Rome knew their plight and their need as soon as possible? Of course they talked about each other and shared their experiences with each other.

2. The gossip of the early church was carried an important step further, though, and so ought ours to be. There is an ear which is ever awake to hear our problems. There is a heart which is always eager to share our troubles. The recovery of gossip ought to include a recapturing of prayer, for if you are really concerned and eager to help Mr. Brown with his ulcers, talk about them to him who is able to "heal all manner of diseases". If you are really concerned about the way Mr. Jones is carrying on with Mrs. Able, talk about it to God, the searcher of all hearts, that he may quiet the storms of passion and still the disturbed waters.

3. There is another large area where we

need to recapture the right use of gossip. Gossip is closely related etymologically with the gospel. The gospel was simply in the minds of the Old English the spreading of good gossip, the good news of the Lord Jesus Christ and of his saving love and forgiving grace. We have not only a right, but an obligation to gossip here. The Psalmist insists that it is not simply a privilege but a duty for the redeemed of the Lord to say so. We are required to bear witness to the gospel. We are under obligation to gossip about the faith we hold and to bring the light of the message which redeemed us to the people who struggle in darkness.

What is the whole missionary enterprise of the church except a spreading of this gossip—that the God who made the world cared enough to send his own Son into the world to save it from its own willful wandering astray and to set it under the rule of his will and might? Our Lord Jesus Christ told us to do it—"Go ye into all the world and teach all nations". We are under compulsion to go and to gossip about this good news.

We need not worry about talking too much. We need to catch the spirit of Christian gossip. When we talk about each other let it be in the spirit of mutual concern and in Christian carefulness. When we talk about each other let's talk to God in prayer. "You can talk about me as much as you please; when I talk about you, it'll be on my knees", is the way an old Negro spiritual puts it.

Let's not forget to gossip about the gospel. It's worth talking about.

September 21

THE LORD'S LOST LOVE

Hymns—Love Divine, All Loves Excelling—Lead us, Heavenly Father, Lead us—O Love that Wilt Not Let me Go.

Lesson—I Corinthians: Chapter 13

Text—"For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be made rich." II Corinthians 8:9.

The most tragic columns in the daily papers are the lists of "Lost and Found" advertisements. There is no sorrow like unto the sorrow of losing something. Sooner, far, would one give away his goods than drop them unawares on some dark street to be kicked perhaps into oblivion or found by someone who would neither respect them nor use them wisely.

This is a tragedy about which our Lord knew something. The most highly cherished of the stories he told are the tales he told about lost things, about a lost coin and a lost sheep and a lost boy. Our Lord knew in the days of his flesh the tragedy of losing things; in his manhood he shared this common sorrow of all men.

But in his Godhood, he has known a loss more tragic than any of ours. He has known the tragic loss of his love, the wasteful misuse of his grace, the shallow acceptance of his faith on the part of us men who publicly claim him as Lord and openly wear his name on our brows.

What was lost? What was it worth? Saint Paul tells us of the price he paid for it: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor that ye through his poverty might be rich." This is the value of it, high enough to merit the payment of all his glory, the spending of all his strength; the penalty of trial and loneliness; the cost of a Calvary.

We've lost his love. How? We misspent it yesterday when we would not credit him enough to be our help and guide. It is a sordid waste of faith not to trust it far enough. Our faith must carry us all the way, through sunlight and through shadow, through joy and through pain, through banqueting and song and through loneliness and through death. We must be constant pilgrims. It is such who know the grace for which our Lord, though he was rich, became poor. And it is the constant pilgrim who by his poverty will be made rich.

We have lost Christ's love. How? By turning his humility into humiliation. We forget who this is by whose footsteps we would track our way through the snows of this life. We take him for guide and set our feet to follow him, but we lose sight of him in the ascent and forget his name. Because he has put on the garb of humility we forget what beats beneath that poverty. We have been fooled. Because he wears rags for our sake, we forget that he is a prince; because he knows defeat temporarily for us, we forget that he is a conqueror. But look at him, look closely at him. What do you see? The crucified one, with nail-pierced hands and sword-cut side? His throne a cross? His crown of thorns? Beware, you are in danger of losing his love and his power. He is not the humiliated one. He is not the defeated hope of all men. He is the Son of God who voluntarily has humbled himself in order that our hopes may become real in him. Who is he? Edmund Spenser can tell us:

O blessed Well of love!
O Floure of Grace!
O glorious Morning Starre!
O Lampe of Light!
Most lively image of thy
Father's face,
Eternal King of glory,
Lord of Might."

We may lose his love. How? By misinterpreting his coming. Some of us forget how he came. We accept the risen Lord, the triumphant Christ, the eternal king, but we cannot face the fact that our God came to a stable, that our Lord worked with his hands in a Nazareth shop; that our God was smitten by hateful men and rejected by the best people and found his refuge and home in the houses of the tax collectors and sinners. We admit that he is "Lord of the realms above", but we cannot accept him as Lord of the common way. But until we do we have lost the full impact of his love, for the prince of love left his riches and for our sakes became poor to win our poor souls to the wealth of his eternity. William Ellery Leonard has told us "as Jesus mocked the sin, weakness and folly of time so has time

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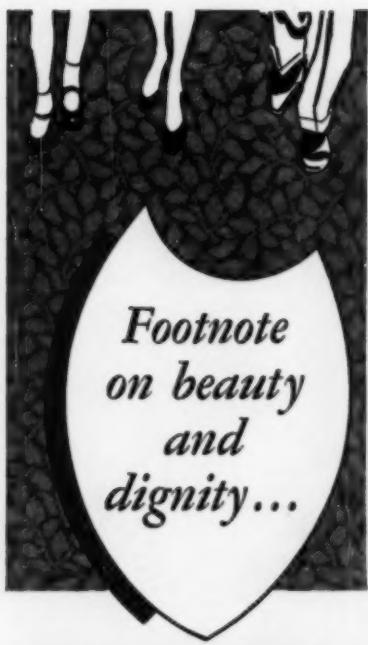
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Come and claim this treasure.

September 28

THIS MATTER OF COMPLAINT

Hymns—O Worship the King, all Glorious Above—Holy Spirit, Truth Divine—Call Jehovah Thy Salvation

Lesson—Philippians 2:1-18

Text—"Do all things without murmurings and disputings . . ." Philippians 2:14.

How much more pleasant this vale of soul-making would be if the voice of complaining and the murmurs of dissatisfaction could be silenced. We spend a great deal of wasted energy and of precious time registering our discontent with life and what it has brought us.

To be perfectly honest, though, we have a great deal to complain about. There is a lot that could be changed in our lives and much that we are unhappy with. Man has enough divinity in him to rise above the animals and to complain about his life. There is a kind of divine discontent. God has never been satisfied with his creation. He is like the restless potter who cannot accept his handiwork as the final form of his creative being, but must always be dashing imperfect vessels to the ground and creating from the shards of their imperfection something closer to the ideal and nearer to perfection. Christ's word to mankind is not to do the best that he can and to be satisfied with that, but "Be ye therefore perfect as your Father in heaven is perfect." With less than this God will not be satisfied.

There is, then, some ground for complaint. But let us be sure we exercise it in the right form and at the right time. Let us beware that we have just matters for complaint.

1. There is no use complaining about the past. There is a lonely permanence to our actions. They will stand. The arrow that is shot into the air will not be called home; the word that is not so fitly spoken cannot be cancelled out; the opportunity that is lost will not return. If you do good it will last for all time: "He that doeth the will of God abideth forever". And if you do wrong, its effects will stand until the end of time. Our Christian life is a doing and a making and an acting. And it counts for eternity.

There is no use crying over spilt milk. There is a great use in getting out the mop and wiping up the damage that has been done. When at last the prodigal son came to himself in the swine-pen he did not say, "How did I get here?" He said, "I will arise and go to my Father". That's what we must do. Go home. Make your resolve the resolution of the Apostle Paul,

"This one thing I do, forgetting those things which are behind, I press forward . . ." Get on with it! "Speak to this people that they move forward," God said to Moses. "Do all things without murmuring and without disputing," but do something.

2. Don't complain, either, about what happens to the other fellow. "Thou never gavest me a kid". This was the murmuring dispute that came immediately to the lips of the elder brother when he discovered that the prodigal had been feted with the fatted calf. The green eyed dragon of jealousy made it impossible for him to join in the festivities. This can happen to you. You have been trying all your life to serve God, and have found it all struggle and heaviness and dullness. You see another who has outraged every obligation of life and he is not tried by the deep contrition you think he ought to have, but bright with happiness all at once. But "What is that to thee?" The word of God is clear about this. Each is responsible for his own salvation. We are not responsible for any other.

From each a job is expected. To each a reward will come. If Stephen had to go the red trail of martyrdom to achieve it, it does not follow that we each must travel that road. There is a way and there is a welcome. Beyond that we do not need to know anything. "Do all things"—whatever is required—"Do all things without murmuring and disputings."

3. But where is our ground for complaint? We have a right to complain but it comes always within the framework of our own responsibility. We can complain about the shallowness of our faith, the dimness of our hope and the frailty of our love. We have a right to complain about the things we do ourselves to ourselves to make the road harder and the way narrower. We not only have right here but an obligation. We ought to complain about the sin that separates us from the love of God, for we will not escape its hold until we do weep within us for what we have done and are doing and what we have left undone. For every evil we have done we ought to feel justly sorry. We ought to complain bitterly about the pill we have made for ourselves and have swallowed voluntarily. For this kind of complaint is confession and it forms the ground for our repentance, and our conversion and our turning again unto the Lord that died for us and that lives for us.

We can complain here, and then by God's grace rise up to correct our faults, acting in his name and doing it for his glory. And then we can move on to do what we are shown clearly needs to be done, and "to do all things without murmurings and without disputings".

October 5

(World Wide Communion Sunday)

THE SHAPE OF A SACRAMENT

Hymns—Praise Ye the Lord, The Almighty, The King of Creation—Father and Friend, Thy Light, Thy Love—Here, O My Lord, I See Thee Face to Face

Lesson—St. Luke 22:7-20

Text—“And he took a cup . . . and he took bread.” St. Luke 22:17, 19.

To this upper room of deep memory our minds go back in every Communion celebration. If there were one picture to paint of all the scenes in the New Testament this would be it. To give meaning to this time there was the stamp of all Eastern custom. For far more than in our land and time, in the East in Christ's day as men broke bread together there was set up between them a pledge of solemn affection and of mutual concern to which our haste and casualness have little resemblance. Is it not true even yet in the lands of Arabia that a man will entertain his direst enemy around a table laden with food and will guarantee to him while there complete safety and sanctuary?

The ties of friendship and of custom at this table make even more hideous and frightening the shame of Judas' treason and Peter's denial and the nervous flight of Matthew and Thomas and Andrew and James from Jesus in his most need. These disciples in their panic tore into shreds a covenant of loyalty which should have stood for ever between them and this Christ who had played the host to them and is the host to us.

Disloyalty has no keener edge. "This is the unkindest cut of all." Even yet the hands of him that betrayeth Christ is with his on this table. But our sullied hands do not sully the sacrament, which is deeper and broader and stronger than we are.

There is at this table all the drama and truth of the Passover which its first observance, in part, commemorated. And there is beating at the heart of this sacrament the truth which lives in the Passover of the Jews. God is the ruler yet. Before lies a way into exile and into wandering and always the pillar of cloud by day and the pillar of fire by night. Before stands the wilderness, but always beyond it the vision of hope's true promised land. The men who broke bread with Jesus were Jews and for them on this night was all the heritage of their Judaisms. Hear what a modern Jew has said about that heritage: "I am a Jew because, for Israel, the world is not yet completed; men are completing it. I am a Jew, because, for Israel, man is not created; men are creating him. I am a Jew because, above the nations and Israel, Israel places man and his unity. I am a Jew because above man, image of the divine Unity, Israel places the divine unity and its divinity."

At this sacrament there is the shape of a cup. Jesus took a cup and made it not a symbol for his sorrow and his suffering, but a means by which we can take part not alone in that suffering and sorrow, but in his victory and his glory as well. There is the shape of a cup, but of a cup touched by him, and in that touch transformed. . . The bread was touched by his presence and that touch changed it.

There is the shape of change in this sacrament, and we must expect to be changed when we come to it. Changed, and cleansed and made strong.

Come then to this table, expecting to be different when you leave from what you were when you came for your redemption

who says, "Come unto me all ye that are weary and heavy laden and I will give you rest. . . ."

October 12

PAID FOR

Hymns—Immortal, Invisible, God only Wise—Rock of Ages, Cleft for Me—Must Jesus Bear His Cross Alone?

Lesson—I Corinthians 6:12-20

Text—". . . Ye are not your own for ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." I Corinthians 6:19, 20.

One of the biggest mistakes which we have made in our day is the notion we have gotten that "the best things in life are free". "The moon", so the song goes, "belongs to everyone". I submit to you that this is wrong. The best things in life cost something. If you can afford a good cloth coat it is useless to go hankering after mink. Except that the mink is obviously better and it obviously costs more.

You can have a surprisingly satisfactory religion which costs very little, but you cannot have the best. You can make yourself satisfied with a worship without work, but it will not be Christianity. It will be a good religion; it will comfort your spirit for a while and soothe the ruffled feathers of your life, and give you a warm inner glow. But it will not be the way unto the holiest. In religion the best things in life are not free. They cost something.

1. One of the things Christianity has cost is the making plain of the way for us. The toll on the highway of God has been paid for us. "Tell the king," cried Bishop Hannington of Uganda when the emissaries of the African chieftain came upon him to murder him, "Tell the king that I open up the road to Uganda with my life." When we preach the Lordship of Christ; when we make confession with our lips and with our lives that Jesus Christ is Lord we do it because we have received the commission of Christ himself, "Tell the world that I open up the road to God with my life."

While this is every man's highway, every man could not pay the toll. The cost of this journey was too high for us; we could not attain unto it. A ransom of a million dollars might be gathered in gold and silver bars, but no amount of money would pay your way into that kingdom. But one could pay it for you, and one did do it. Only one could do it and that one is Jesus of Nazareth, and he has done it.

2. But what if you have been paid for? "You are not your own for ye are bought with a price, therefore . . ." The buying is just the beginning. No faith deserves to bear the name of Jesus which will not accept the risk, indeed the certainty, of persecution. "Therefore glorify God in your body". It cost Stephen that centuries ago. It cost that in Ecuador just last year when five young men marched through the gates of splendor giving their lives as a sacrifice and for a witness to carry the gospel to the remote Auca Indians of that land. Elizabeth Elliot, the widow of one of them, has written "the prayers of the widows themselves are for the Aucas. We

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look forward to the day when these savages will join us in Christian praise."

3. And in our spirits? This requires a complete submission. It means putting down our satisfaction with second-best things, and heightening our demands for the best in spiritual goods, and the demands we make on ourselves. You see, what some of us have got to thinking is that there is a right place for the cross at the beginning of our relationship with Christ, but there is no place for the cross on our journey with him. There is not one cross which Jesus bore and upon which he died. There is another crucifixion—a crucifixion that goes on until we are dead unto the world and unto ourselves and live only and always for and in him.

We are paid for, but we must go on paying.

Must Jesus bear the cross alone
And all the world go free?

What do you say?

October 19

ON BEING IN YOUR RIGHT MIND

Hymns—O Day of Rest and Gladness—Faith of our Fathers, Living Still—Dear Lord and Father of Mankind.

Lesson—Phillipians 2:1-13

Text—"Let this mind be in you which was also in Christ Jesus . . ." Phillipians 2:5.

We forget the completeness of our Christian commitment. "Thou shalt love the Lord thy God", we read and we try to do it on easy terms. We think it some vague warming of the heart to things spiritual, some uncertain consideration for the things that belong to our peace, some mild dedication to occasional attendance at church and attention to a dull sermon. We have failed to read far enough. When we do we see suddenly that it isn't something that can be easily done nor hastily entered into. We see the little "all" and we know that it is a total commitment, a complete giving of ourselves over to the ways and word and will of God. There are to be no dark corners left undusted and unswept. There are to be no secret meetings with companions whose company we would not openly acknowledge. It is with everything we have and everything we are that we must come to this relationship, or there will be no relationship at all. There can be no expectation that we may be half-way disciples, going only part way on this journey. "Thou shalt love the Lord thy God with all thy heart and with all thy soul . . ." Christ demands that we surrender all.

Young people are moved to make a confession of faith and own Christ as Lord and Master and then think that for them in the words of the old gospel hymn, "It's over, all over." It must come with the shock of a knife stab that when confession is made with the mouth, we have only begun to fight.

We must serve Christ with our mind, and with our right mind. It's easy to be

confused these days. I should hate to be the judge who would have to pass on the sanity or insanity of any one in this generation. Most of us are fast losing our right minds; a visit to a mental hospital would leave us truly wondering who were and who were not in theirs. Are you in your right mind? Christians have a criterion which they can apply; as we have a standard for our faith and an example for our ethics so we have a measure for our mental rightness as well. Saint Paul gave it to us in the letter to the Philippians: "Let this mind be in you which was also in Christ Jesus."

What is the mind of Christ? It is for one thing, a clear mind, and for that reason, a simple one. It is not confused and therefore not confusing. "The simplicity that was in Christ", is what we strive to discover. Christ spoke out plain and with directness. I do not imagine that his teaching in the market place was followed by any formal discussion period such as must end a lecture these days. Christ taught with clarity that was so profound that the dangers imminent in his teaching were immediately apparent. He could not have been so vague a thinker nor so flowery an orator as some would imagine him to be or it could not have been said of him as it was said, "the common people heard him gladly." Let's get this straight at the outset, that if we are in our right minds we have set some rather definite goals for ourselves, from which we will not be hastily turned aside nor lightly torn asunder. We will see quickly the distinction between the mind of the spirit and the mind of the flesh and we will as quickly make our choice. We will know the contentment of the man whose mind is made up but we will not have the confinement of the man whose mind is made up too sternly. We will be able to sing in the spirit of Sir Edward Dyer:

My mind to me a kingdom is;
Such perfect joy therein I find
That it excels all other bliss
Which God or nature hath
assigned.

We cannot be in our right minds, if they are the same minds we were in ten years ago. There must be growth in Christ, or we will not be in Christ very long. Christ wants our service but he wants our reasonable service.

He will have little to do with half-men who give their hearts and their hands, but hold back their heads. Christ wants intelligent and informed and equipped people. He wants you and he wants me. And he wants us in our right minds. "Let this mind be in you which was also in Christ Jesus." A man in him is a man in his right mind.

October 26
(Reformation Sunday)

THE MARKS OF THE LORD

Hymns—A Mighty Fortress is our God—Jesus Calls Us—Hark my Soul, it is the Lord

Lesson—Galatians 6:1-18

Text—"From henceforth let no man trouble me, for I bear in my the marks of the Lord Jesus". Galatians 6:17.

Marco Polo, whose very name spells adventure and romance, was the European to visit many of the lands of the East and of Africa and the first to record for his fellow Europeans their mystery and excitement, their riches and their glamour. Among the lands in which he travelled was the country of Abascia, which we now know as Abyssinia. "Its principal king," he said, "is a Christian. Of the others, who are six in number . . . three are Christians and three are Saracens." He goes on to record that "the Christians of these parts, in order to be distinguished as such, make three signs or marks . . . one on the forehead and one on each cheek, which are imprinted with a hot iron." "This," Marco Polo suggests, "may be considered as a second baptism with fire, after the baptism with water." It was clearly visible in this ancient country and plain for all to see to what religion a person admitted his loyalty and what God he strived to follow.

Now it is a New Testament teaching that we can expect no outward "marks of the Lord" upon us, that it is not dependent on our outward condition whether we have happiness, joy and spirit, and not easily determined by our physical circumstances; that the basis of personal power is to be found not on the surface of things but in "the secret place of the Most High", near the center where it would be very lonely were it not for God. Read the Psalms and you will see that the ancient Jew believed that if a man were righteous his neighbors would know it by three signs. He would be prosperous in material things; he would own land and cattle and slaves and goods. He would have many children. And he would live to a long and hoary age. His hair and beard would be white and he would be blessed with a long life. When God loved a man, he marked him openly for his own, and when man loved God he could expect these marks of the Lord to be on him.

There are marks, outward signs by which you may know a Christian too. Saint Paul reminds us that he bore on his body "the marks of the Lord". He was branded. He was tattooed.

What are the marks of the Lord? Could someone looking at us see that we are Christ's? Could they tell that we are outsiders in this world, that though we live here, we do not belong here, but that we hold our citizenship above, belonging to the commonwealth of God and the kingdom of Christ?

In the Middle Ages when the men of England invaded Ireland and tried, unsuccessfully, to conquer the men of Erin, they had a great fear of "going Irish". They worried lest out in the wild, tormented country, they should forget the culture and manners of London and grow rough and crude and almost savage as the natives were. They were afraid that one day they might be seen on the village streets, mingling with the Irish, and with faces dirtied and hands roughened and hair long they would be identified as not "true-born Englishmen" but as natives of the Auld Sod. They protected themselves by building a fence and making a little

England "inside the Pale".

This cannot be so with the Christian. He is not allowed to cut himself off nor permitted to keep himself aloof.

The marks of the Lord, what are they? The first is a kind of inner stability that cannot be shaken, a confident hope that cannot be tempted away, a steadfast faith that cannot be moved.

The second mark of the Lord is a deep concern for the fellowship of the church. We are, if we are Christ's, always aware of the needs of others and of the needs of the company to which we belong. We are alive to the fact that we suffer more in another's pain than we do in our own, and we are alive to doing something about it, of moving for Christ across the earth, of ministering and feeding and relieving pain and nakedness and hunger wherever we find it.

These are the Christ marks which are upon us. By this will men know that we are his.

But it is not enough that *they* know we are his. *We* must know it. On the surface there is no sure mark of the Lord, but there is a deeper knowledge known but to two that determines the truth. You must know that you are Christ's, and he must know it. Then the brand you bear will be no empty symbol but the torch of his truth.

November 2

ON LETTING THE DEAD BURY THE DEAD

Hymns—Lord of All Being, Throned Afar—Thou Art the Way—What a Friend We Have in Jesus

Lesson—St. Luke 9:51-62

Text—"And Jesus said . . . Let the dead bury their dead." St. Luke 9:60.

Sir Winston Churchill in his book on *The Birth of Britain* tell us that the early English who fought against the Danish invasion often confused the purposes of their warfare. They were not only patriotic Englishmen, but they were also zealous Christians, and frequently they would suffer a political and military loss to make what they were tricked into thinking was a religious gain. On one occasion the Danish leader, who was a heathen, and who was besieging a town, declared himself to be dying and begged the bishop of the place to give him Christian burial. The worthy churchman rejoiced in the conversion and acceded to the request, but when the body of the deceased Viking was brought into the town for Christian burial it suddenly appeared that the attendants were armed warriors of proved quality, disguised in mourning who without more ado set to work on sack and slaughter. Then would it have been good for the Christian bishop to remember this word of our Lord's and to have sent it in reply to the Danish request, "Let the dead bury their dead."

Not infrequently in our day do dead causes encroach upon our lives and act as invidious Trojan horses, causing us to waste ammunition and energy which might better be used for the positive building of the kingdom of Christ and the

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strengthening of the church, which is his body. With a lack of zeal, but with strong sentiment this man had answered Jesus' plea to "follow me". "Lord," he had said, "I will follow thee, but let me first go and bury my father." To which our Lord replied in the words of our text—words which sound on first hearing excessive in their demand and cruel in their disavowal of sentiment.

There are people who know better, but who plead busyness or sickness or debt for their excuse to escape our Lord's demand in our day. Our Lord meant partially that these causes if turned to his purpose could be moved from death unto life, for everything in the world is dead until he breathes upon it, and it chases itself around in a never-ending merry-go-round of aspiration and attainment, which aspirations are never achieved and which attainments lead only into more panting and parched desires. These are those you see who would always be digging graves to bury the dead, until in the end, they discover the grave they have dug fits only themselves, unless—and do you not sense the urgency of it?—unless they heed Christ's call without hesitation and doubting to go all the way.

We ought to let dead issues bury themselves, too. A certain amount of hostility seems to go along with life; there are conflicts of opinion and strong conflicts of emotion, and it is well and healthy when these hostilities break out into the open and are expressed and fought out and the issues are concluded and the scars are left, and the wars are over. But let us remember when they are over not to waste time trying to resurrect them. Someone has said to me recently that you do not heal a sore by picking at the scab, but rather, by careful and loving nursing. So it is in life. We cannot but expect that even in the church we will not always agree. It would not be healthy if we did. But when the battles are fought and the issues are settled let them stay settled. Let the dead bury the dead, and let the living get on with the process of living life to the full. I think you know in which class of people you want to be. For the sake of the church and of the Lord of the church, let us let the dead bury the dead.

There is freedom in Jesus' call. Freedom is there from fears which are dead in his grasp. We need not fear the future, for he is our way to eternal tomorrows. We need not fear death, for he has overcome it and he will over come. There is freedom from fighting dead issues over again, for they are settled and we should be alive to his cause and to his kingdom.

There is redemption in these words, too. For we are saved from senseless botherings and fruitless quests:

Oh, the little birds sang east,
and the little birds sang west,
And I sang in underbreath—all
our life is mixed with death,
And who knoweth what is best?
Oh, the little birds sang east,
and the little birds sang west,
And I smiled to think God's greatness
flowed around our incompleteness—
'Round our restlessness, his rest.

November 9

WATCH YOUR PRONOUNS

Hymns—All Glory, Laud and Honor—
In the Cross of Christ I Glory—Work
for the Night is Coming

Lesson—II Corinthians 4:7-15

Text—"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak." II Corinthians 4:13.

This will be a lesson in grammar. We need, once in a while, to see the relationship between what we say and what we do. Paul says, "we having the same spirit of faith according as it is written I believed and therefore have I spoken; we also believe and therefore speak." We say certain things because we believe certain things. I suspect that it is sometimes true that we do not give the best witness to our faith because we are not as careful in the way we have spoken. Our voices reflect our spirits; our words are mirrors of our creed. "A soft answer turneth away wrath." We also believe, or we would not be here engaged in the common act of worship. This will be a lesson in grammar, but because it is important only as a reflection of our faith, it will be a lesson in Christian grammar, the grammar not of words, but of life, not of sentences, but of attitudes.

One of the reasons that people find it difficult to read the Bible, they say, is that they cannot always tell who is speaking. The poetic books and the prophets are especially hard at this point. More modern translators of the Scriptures have helped at this point with a wise and just use of quotation marks, so that the word of God is more plainly understood when we know who is doing and saying what.

Christians are sometimes careless about their use of pronouns.

1. We often say *I* when we mean *we*. Let us think about the "we" of fellowship. You remember the old prayer, "God bless me and my wife; my son John and his wife, us four and no more." Christ did not teach us to pray so. We pray, "Our Father . . ." Let us watch our pronouns at this point and pay careful heed to the we of fellowship. In his diary of the Antarctic expedition which Scott and his friends undertook, Scott has left a record of the day on which he and Wilson went out together to their heroic death in the snow. "We could have got through," Scott says, "we could have got through if we had neglected our sick." Jesus made the key to life abundantly clear, beyond our arguing the point or doubting the issue. It was clear to the early Christians: "We know that we have passed out of death into life, because we love the brethren." When we can learn to use the right pronoun, to say "we" instead of "I" then we will have begun to pass out of death into life.

2. Some of us say "he did it", when we mean "I did it". We must learn about the I of responsibility. When God confronted Adam in Paradise in the cool of the day on which he had disobeyed and had eaten the forbidden fruit, God said, "where art thou?" And when there was only a feeble answer from a hiding man

God said, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" And Adam said, "The woman whom thou gavest to be with me she gave me of the tree." In Adam's mind there is a shirking of responsibility; the woman is guilty and God is guilty because he gave Adam the woman, but Adam is not guilty. Here we all are. We will not own up to our guilt. We will not assume our responsibility. When something has gone wrong in life and we remember that it is because of what we did, and not because we are linked in a great chain of life over which we have no control, then we can begin to repair the damage and make right the wrong and stop the awful consequences. We can't do anything about fixing it, until we admit that we broke it. When we admit our guilt, when we say, "I did it", then the grace of God finds a road into our hearts and into our spirits, and we with that Grace can begin to build a new heart and a new spirit. Don't say "He" when you mean, "I". Own up to the I of responsibility.

3. Some of us say "I" when we ought to say, "Thou". We must pay attention to the Thou of triumph and of adequacy. Edmund Wilson criticized Evelyn Waugh the English novelist for introducing God into his novel, "Brideshead Revisited". "I believe that you can only leave God out," Mr. Waugh answered, "by making your characters pure abstractions... So in my future books there will be two things to make them unpopular; a preoccupation with style and the attempt to represent man more fully, which, to me, means only one thing, man in his relationship to God." Whenever we face life in its reality, then we must face it in relation to God.

There is much in life that we can do to help, and for which we are responsible; but there are also things in life which are too big for us. Do you know the difference? It is summed up in this prayer by Reinhold Neibuhr; "O God give me the skill to change the things that I can change, the patience to endure the things I cannot change and the wisdom to know the difference." Do not say, "I" when you mean "Thou". For our faith tells us that the triumph and the power are his.

November 16

STUDY TO BE QUIET

Hymns—When Morning Gilds the Skies
—Saviour, Like a Shepherd Lead Us—
Soldiers of Christ, Arise

Lesson—I Thessalonians: Chapter 4

Text—"And . . . study to be quiet, and to do you own business; and to work with your own hands." I Thessalonians 4:11.

Is this not exactly what many of us wish we could do in this life? We would love to be let alone so that we could study to be quiet. We cannot be still, for even if we try to slow down the onrushing madnes on every hand drives us on as strongly as a tide pulling us out to sea.

The Duke of Argyll rebelled against James, king of Scotland, for Argyll was an ardent disciple of the king of heaven. For this he was pursued, betrayed, imprisoned. His judges in Edinburgh gave

him four hours to live. His betrayer, a Lord of the Privy Council, went to the prison to take a betrayer's farewell. The sight that met him stabbed his conscience and sealed his lips. He found Argyll in his irons, and on his face the purity of a child's. His brow was unclouded and he smiled as one who stumbles on beauty in a flower-garden. The man turned in loathing at himself and fled in panic. Later he said, ". . . I have been in Argyll's prison. I have seen him within an hour of eternity, sleeping as sweetly as ever man did. But as for me . . ."

You see the contrast. One man has learned how to study to be quiet. The other will not be quiet, for there is a tempest within which rages deeper than the worst storm and thunders with uncertainty and is stabbed through with the lightning of doubt and of discouragement.

We always proclaim the big things in life. We herald the spectacular. Do you know how God splits a rock? There is no one who can devise so simple a lever as an ice crystal. A drop of water lies limpid on the great stone. It rolls into a hollow, finds a crevice not even the thinnest root could penetrate, and creeps in, a faint film of moisture. The cold comes. Ice forms and the rock is heaved in twain. Man does it with a driven drill of steel and a blast of dynamite. God does it with a few wisps of mist from the clouds of a sunset.

So does God work in the spirit and mind of a man. We look for him in a sweeping dramatic, on-the-road, conversion, but we find him simply by opening the eyes of the heart to the fact that he is there. We seldom recognize the wonderful potentials that are within us. "The Kingdom of God is with you", was Jesus' quiet but vibrant word to his disciples.

Think of the power of that statement. All the dynamite in the world could not match the lifting power of the spirit of God in one heart. And it is at hand for us.

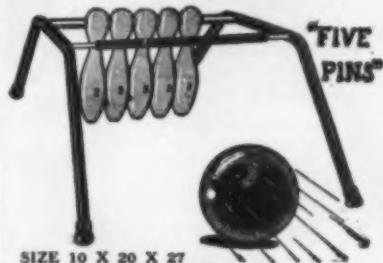
Paul tells us how we may achieve this quiet confidence. The first step is easy. "Do your own business." Our main concern is not with "them" or "him" or "her". It is with "Me". The New Testament says "work out your own salvation, with fear and trembling." And it is enough to make even the devils tremble and be quiet when we see how far we are from the kingdom. "Study to be quiet and to do your own business . . ." If you do this with diligence and endeavor there won't be time for much else.

And then this last word of advice. "Work with your own hands." This carries us back to our school days and we see clearly now what could be seen then, that a blotted and ugly paper done by our own hand with our own mind is infinitely better than one copied from the best boy in the school, though all its answers were right. God wants no copycats.

There is much to help you on your way, but in the end it must be won by you and by none other for you.

There needs to be added only that when by our prayers and our faith we have laid hold on the power of God which is at hand for us and our lives, the miracle that happens to us will be the miracle of transfiguration, for he himself has said in

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November 23

ON WALKING IN THE TRUTH

Hymns—Stand up, Stand up for Jesus—Just as I Am—He Leadeth Me.

Lesson—II John

Text—"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." II John 1:4.

A soldier in the first World War said to Bishop MacDowell just before going "over the top", "What do you know about God? Quick!" He merely expressed a universal longing which all of us feel or have felt. We want to know all there is to know about God. We want God and we need God.

Christ has said quite plainly how we might find him. "Ye shall know the truth and the truth shall set you free." It is by a pursuit of truth, a quest for purity, a search for goodness, that we come to know God. Amid all "the bickerings of the inconsequential, the chatterings of the ridiculous, the iterations of the meaningless" in our world it is said by Christ that we can know the truth and that the truth will set us free.

The early Christians did not stick to the truth very long. Before the first century came to an end we find John, the last and most beloved of the apostles, exclaiming to the head of one of the early churches, "I rejoiced greatly that I found some of your children walking in truth as we have received a commandment from the Father." Are there any left in our day who are walking in the truth?

Walking in the truth involves seeing God. We have a light to walk by. We walk in the truth as we let his light shine on our paths. Seeing God is an affair of the heart that goes to the very root of our being. What we see is a reflection of what we are, and what we do not see is a reflection of what we are not. Bernard Lea Rice has it right in these lines:

I could see God tonight
If my heart were right
If all the rubbish of my soul
Were cleared away, my being
whole,
My breast would thrill in glad
surprise
At all the wonder in my eyes.

If my heart were right
I could see God tonight
And in the radiance of his face
I'd flame with light and fill this
place
With beauty and the world would
know
The face of God down here
below—
Tonight!
If only my dull heart were right.

You see, most people think their hearts could be made right if they but saw God; Christ has clearly said that they will see

God only if their hearts are right. We always want to start at the wrong end of things. We want God to come, suddenly, instantly, magically and make things right for us. It is not going to be done that easily for any of us. It is a matter not of standing still and letting the truth fall on us; it is a matter of movement, of walking in the truth.

In order to walk in the truth, you must not expect to be lifted from the path you are walking on now and set on a new and completely different one. Walt Whitman was of the earth, earthy and because he was, perhaps, he knew where the truth of God was to be found:

Why should I wish to see God
better than this day?
I see something of God each hour
of the twenty-four and each
moment then,
In the faces of men and women I
see God, and in my own face in
the glass,
I find letters from God dropt in
the street and everyone is signed
by God's name,
And I leave them where they are
for I know that where so e'er
I go,
Others will come punctually for
ever and ever.

Those who are walking in the truth see God where they are walking and on every street. It really depends on who is looking at the world as to what they see. During his libel suit against Ruskin, an attorney asked James Whistler what it was that his picture "Nocturne in Blue and Silver" represented. Whistler replied, "That depends on who looks at it." We are like little children who squint and see rays of light pouring from the street lamps. It takes a lot of talking to convince us that the distortion is not in the light but in our eyes. We miss the truth so much of the time because we do not know it when we see it.

Those who walk in the truth can depend on it because it comes from God. Man's security in God is sure. You see, if you can say, "I count on God," then you have got to count on God and on God only all the way through every day.

But such are those whom God would seek to be his glory and his crown in this generation.

There is a little story about the meeting of the first Queen Elizabeth of England and her attorney general, Sir Edward Coke, just after his appointment. Coke tells it himself in his *Third Institute*. "And I well remember when the Lord Treasurer, Burghley, told Queen Elizabeth, "Madam, here is your attorney general (I being sent for) who prosecutes for his Mistress the Queen." She said she would have the forms of the records altered for it should be the "attorney general who prosecutes for his mistress the truth."

November 30
(The First Sunday in Advent)

ON GOING HOME FOR CHRISTMAS

1. The Invitation

Hymns—Watchman, Tell us of the Night—Hark, What a Sound and Too Divine for Hearing—Rejoice, Rejoice, Believers
Lesson—St. Luke 1:1-17

Text—". . . The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners . . ." I Timothy 1:15.

There is a kind of sadness that comes over the Christian at the thought that the cash register has become the symbol for the Advent season. The commercial world keeps pushing the time of preparation for Christmas farther and farther up the calendar until we begin to get welcome invitations to come and buy Christmas presents while the heat of summer is still upon us. Can we feel buried under all the sales-pitches and the tinsel Santa Clauses the breathing of the only begotten Son of God and the beating of the heart of the eternal? Do we sense, truly sense, the true meaning of the season, in the midst of all the flurry and the scurry?

What does Advent mean? It means the glory of the coming of the Lord. It means the hint of something great coming to us from the other side of the heavens.

It means further a stirring in the heart of man to be off on a journey. It means a discontent of living life where he is, and a hopeful yearning that he can live it in a better place.

God has invited us to come home. The father wants us at home. Through the Son he has issued the invitation: "Come unto me, all ye that are weary and heavy laden, and I shall give you rest . . ." "Come ye blessed of my Father, inherit the kingdom which is prepared for you from the foundations of the earth . . ." And it is the coming of Christ among us which makes the invitation effective. "For," in Paul's wonderful reminder, "this saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners . . ."

1. We are invited home to rest. "Come unto me all ye that are weary and heavy laden, and I will give you rest . . ." We need a good rest, we who are in this world. We need to escape from the squirrel cage of existence in life in which we have got to get all we can and when we have gotten it then we are under compulsion to get more. We need to escape from our concern for things which are in the saddle and ride men. God is inviting us in the Christmas event to come away from our toys and baubles and to come home to him for comfort and for strength. He is calling us to rest and to security in him.

2. But, more than this, he is inviting us home to work. "Come, take my cross upon you and follow me . . ." Without this call to labor, we are in danger of sentimentalizing our faith. There is none of that in Christ's way. As Brunner has expressed it, "Faith in Jesus Christ is not an interpretation of the world, but is participation in an event; in something which has happened, is happening and which is going to happen." Christ Jesus came into the world to save sinners, in order that they might not sit around and fan themselves from the exhaustion of doing nothing. He has called us to a task. Every one

of the men and women in the New Testament to whom Jesus said, "Your sins are forgiven", had a job to do. From the man sick of the palsey action was required, "Take up thy bed and walk . . ." To the man healed of the demons at Gennerserat was given a duty, "Go home to thy friends and tell them how great things the Lord hath done for thee . . ." From the woman who broke the alabaster box of precious ointment Jesus demanded a further sacrifice, that she keep faith and that she keep faithful.

3. And, finally, this is an invitation to an inheritance. "Come, ye blessed of my Father, inherit the kingdom which is prepared for you from the foundations of the world . . ." When we go home for Christmas there will be gifts waiting for us there. There is the fruit of the kingdom. Paul listed them, "love, joy, peace." There is his love, love reflected in his sending the Christ child to earth. A newly discovered manuscript of the Gospel of John throws new light on the gift of the manger. We have been used to reading in John 1:18 that Jesus was "the only begotten Son, which is in the bosom of the Father." The newly discovered Bodmer II Papyrus reads, "the only begotten God". If we ever had doubts before, we know now that this is what we meet when we come home for Christmas—God himself come not alone to greet us, but in Christ to invite us and to bring us by the Holy Spirit home with him.

It would be nice to be home for Christmas. Will you come?

December 7
 (The Second Sunday in Advent)

ON GOING HOME FOR CHRISTMAS

2. The Response

Hymns—Hail to the Lord's Anointed—O Little Town of Bethlehem—Away in a Manger

Lesson—St. Luke 1:18-35

Text—"For to this end we toil and strive because we have our hope set on the living God, who is the Saviour of all men, especially of those who believe." I Timothy 4:10.

The invitations have been issued. The call has come for us to come home for Christmas. The summons is sharp; the invitation is impressive; the call is clear. It remains now to see what man must do with it. For every gracious invitation is not graciously received. Jesus knew about this. He told the story of a generous man who prepared an ample banquet for his friends and began to call them one by one to come and dine with them. "And they all with one consent began to make excuse."

God in Christ apparently never expected that all men would hear his call and heed it. There are always those who will turn down even the greatest of favors. So when the call comes to come home for the most important of Christmas presents, the gift of Christ himself, and his healing and saving power, there will be those whose response will be a clear and absolute, "No."



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Most of us will answer if we are shown the way.

1. We need to be shown first of all that we are not at home. Oddly enough some of us think we are children of the earth and that we belong just where we are. I think it is easy to show that this is not so. How many are happy in this world? Surely not many. And why not? What are the obstacles to contentment?

There is worry. Think of the thousands who are haunted by a consciousness that there is always hanging above their heads a heavy sword which will drop at any moment, who are overpowered and overburdened and without the reservoir of a hidden peace which would help them cope with life, because they are hypnotized by life's anxious cares and totally unable to get free. We cannot be comfortable when worry lives with us, and in this world we are enmeshed in worry's web.

There is boredom. There are people who do not "mount up with wings as eagles", for they can scarcely walk without being weary and cannot run and not faint. They are without tang, without light, without feeling.

2. While we own up to the fact that we are not at home, we must discover that we can get home. The really hopeless person at Christmas time is the man who cannot go home. If he really wants to get there and cannot go, he is in a bad way. But for the Christian there is always the conviction that the home-coming is a possibility. "To this end we toil and strive because we have our hope set on a living God . . ." Christianity is the most hopeful way in the world. Every other life is bounded by the landscape of this life, but Christianity has all its windows open towards immortality.

We know that we are not at home and we know that we can go home, for Christ the Good Shepherd of all men will go with us.

3. Now all we have to do is to go. But this, we have to do. God can call us in urgent terms to come. Christ can go with us on our journey to sustain and help and guide. We will be welcomed and received at the end in mercy and with justice by the God who wants us home, but no one else can rise up and follow for us. This much we have to do. A good wife can pack her husband's bags. A good secretary can make her boss's train and hotel reservations. A porter can carry his suitcase; and an engineer can drive the train; a conductor can tell him when to get off, but only the man himself can make the journey.

The invitation has come. You know that you are not at home. You know further that in the grace of the living God you can get home. You know that the journey will not be easy, but will be in toiling and striving. But you must decide, will you go home to a welcome and a pardon, or will you perish here among the swine? Come to yourself and come home.

December 14

(The Third Sunday in Advent)

ON GOING HOME FOR CHRISTMAS

3. The Journey

Hymns—*Angels, from the Realms of Glory—Ah, Dearest Jesus, Holy Child—Joy to the World*

Lesson—St. Luke 1:39-56

Text—"Take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses." I Timothy 6:12.

Suppose that today you were asked to give your faith in one sentence, could you do it? They once asked Charles Denney that; and his answer was—"I believe in God through Jesus Christ, his only Son, our Lord and Saviour." And it was a noble answer. They once asked Norman MacLeod, Baron of Glasgow, the friend and confidant of Queen Victoria. His sentence was this: "There is a father in heaven who loves us, a brother saviour who died for us, a Spirit who helps us to be good and a home where we shall all meet at last." It is about the home where we shall all meet at last that we have been thinking in this Advent time, and the question that confronts us today is, "How do we get there?"

1. The matter for most of us is very simple. "Take hold," said Paul writing to Timothy, "Take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses." We expect a complicated plan of salvation to be outlined to us. We want a detailed map showing all the pitfalls and dangers, showing the highlights, with sights to be seen proclaimed in color. For many of us it will be simply a matter of staying right where we are in life and in environment and merely taking hold in action to what we have all of our lives been proclaiming in words.

What I am getting at is that this journey to the home God wills for us which is incarnate at Christmas is like any other journey. It requires a first step. A man should orient his will and all his works to God and having God only in view go forward then, unafraid, and not thinking, am I right or am I wrong? Meister Eckhardt has shown us the fallacy of not taking the first step. "One who worked out all the chances ere starting his first fight would never fight at all," he said, "And, if going to someplace we must think how to set the front foot down we shall never get there. It is our duty to do the next thing; go straight on, that is the right way."

2. The first step is simply to get started. The next thing is to keep going. And if the first step is hard, this is harder. "No man having put his hand to the plow," said Jesus, "and turning back is fit for the kingdom of heaven." The journey requires steadfastness and it demands joy.

3. And then, be sure that the journey will come to its rightful end. You can do one of two things with life, just as you can with a street car. You can use it to take you to a destination, a place for which you have planned and towards which you have built and for which you have hoped. Or you can ride it through until you come to the end of the line and then quit because the track doesn't go any further and it is the end. Now it is fun occasionally to ride out to the end of the line, but is much

more fun on a street car trip to get off when you come to your rightful stop. The Christian life hasn't got a terminus. It has got a destination. The destination was in view when you started the journey. It is in hand when you come to the end of the journey. For it has been the guiding star on every step of the way. When we were called, we were called home. When we said that we would go we intended to go home. This has been our program and our purpose and this will be the prize. Our journey is a home-going.

December 21

ON GOING HOME FOR CHRISTMAS

4. Home

Hymns—*O Come, All Ye Faithful—The Sky Can Still Remember—It Came Upon the Midnight Clear*

Lesson—St. Luke 2:1-16

Text—" . . . Our Saviour Jesus Christ who hast abolished death and brought life and immortality to light through the gospel . . ." II Timothy 1:10.

The end of the journey is in sight. It has been a long and an arduous one. We are to address ourselves this morning to what waits us at the end of the road. What is it towards which our hopes stir us, for which we walk in love and which our faith shall find when it comes to the finish of its course? What is the gift which the gospel proclaims; who is the Lord of Hosts for whom we lift up our heads and our hearts?

1. We come home to a person, not simply to an event. The house is not empty which waits us at the journey's end. There is a lord at the end of the journey, a living, breathing, incarnation of all that is best, most noble, highest in creation. There is a person waiting for us there: "our Saviour Jesus Christ who hast abolished death and brought life and immortality to light through the gospel."

2. There is a wonder waiting at the end of the road. The old Celtic poet saw in Jesus Christ a "Wonder of wonders and every wonder true." There is a sense of newness in all around us in this Christmas house. There is the stirring of our hearts by such simple things as "the rising of the sun, and the running of the deer; the playing of the merry organ and sweet singing in the choir." Those things which are around us on every side and part of our daily breathings are no less wonders of God. We lose the sense of wonder as we grow older:

The youth who daily farther from
the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended,
At length the man perceives it die
away
And fade into the light of common
day.

Preserve us from thinking that any light that shines from God ever shines on "common day". Think of what things the coming of Christ has brought to light—

"life and immortality". Surely he is our Saviour Jesus Christ.

3. There is joy waiting us in the House of Christmas too. There are some who are Christians who would make you doubt this. They sit in pious attitudes with turned-down mouths and folded hands and challenge you to think that you can be Christian and happy at the same time. But think for a moment of the joy that is on every page of the New Testament! Though his road was a *via dolorosa*, Christ trod it with a light foot and a happy heart. It is this kind of Christian joy we need not at Christmas time alone, but always, in every step of our lives. It is joy that comes from the knowledge that sadness is down and death is dead; by the mighty hand of "our Saviour Jesus Christ who hast abolished death."

**Look down, Great Master of the feast; O shine
And turn our water into wine.**

4. But more than all these, there is a challenge at the Christmas House. We know when we go home that we cannot expect to stay there. This is no refuge from the world; this is a compelling force that will send us out into the world to work and to share the joys and the wonder we have come to know. Otherwise it is mere sentimentalism. We expect to do something about the faith we find at Christmas or it is no faith at all. "If a church," Brunner said, "Produces no living acts of charity for the community as a

whole, it is impossible to avoid suspecting that she is sick unto death."

Christ our Saviour brought life and immortality to light. They were there all the time; he uncovered them so that we may find them more easily. He uncovered them by his mighty act of love, and it is highly to be supposed that we are expected to do some spade work in helping his living spirit uncover them in our day, to free them from the dust and dross, to set them free that men may be free to enjoy them.

To this we are invited to come home: to wonder, to joy, to work in "our Saviour Jesus Christ who hast abolished death and brought life and immortality to light through the gospel." And it is by this we are sent into the world.

December 28

THE VALUE OF TRADITION

Hymns—Standing at the Portal of the Opening Year—Break Newborn Year, on Glad Eyes Break—O God the Rock of Ages

Lesson—St. Luke 2:20-35

Text—"And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord." St. Luke 2:21.

We think often of the revolutionary character of Christianity. We know that it turned the world upside down, that it destroyed values on which the world had

counted for centuries and that it set up new standards of conduct and of worth. Yet at the very outset of the Gospel story, and often as it is unravelled, we see that Jesus the great innovator made a strong effort to tie up with the old traditions and observances.

In those to whom by the grace of God the nurture of the child Jesus had been given there was a right desire that his life should be linked with all the rich inheritance of Israel. He was brought into the world as a fulfillment of the hope of ages. Down the centuries the history of the Hebrews had stood for revealed religion. The Jews had such a genius for religion that all the world stands in their debt for ever. And in that genius and to fulfill all of its long upward surge came this child to Bethlehem. When at the beginning of his life his parents, who had been told by God and angels who was born unto them, introduced him into the main stream of his past.

This is the value of tradition for us. At the beginning of a new year, it is well to look back in order to get our bearings right.

Because Lot's wife was turned to salt by a backward look we think it folly to take our bearings from the past. Let us remind ourselves that the folly of Lot's wife was not in her backward glance, but in her longing to go back. I know that I agree with most ministers when I say that the most discouraging words we hear from our congregations are these: "We never did it that way before". When a new plan

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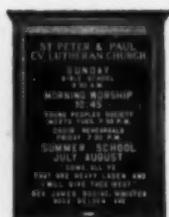
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or a new organization is introduced the coldest water is dashed upon it by those who think they are making the right use of tradition when they proclaim, "We can't do that; we never did it that way before." There is wisdom in knowing carefully and well the way our fathers walked, but there is only folly in insisting that we tread the same paths. There is a fine line which must be drawn between respect for the old and blind adherence to it.

Jesus' quarrel with the Pharisees was not that they obeyed the law of Moses, but rather that they imposed the law of Moses on themselves and their fellow Jews as a girdle that hampered freedom and destroyed respect for personality. The natural and fine thing is that the old customs should be reverently carried on.

There is this additional value in tradition; that it makes for continuity of our faith. We could not really do without it. If every generation had to discover its own faith, we would never have advanced beyond Abraham. But we have tradition as a foundation upon which we can build. Only be sure of this, we must build upon it. We must discover in it new meanings and make for it new expressions, or it will have been only a dead thing for us.

There must be growth in faith as there is growth in life. Many people do not know when they died. Death does not come when we cease to breath but when we cease to grow. When the mind is closed and the heart is set in hardness then that man is dead.

We thank God for custom, and for tradition. But let us pray that by his grace we may use our traditions as a firm foundation upon which to build and as a strong starting point from which to progress.

Starting here in this year of our Lord you may move forward, for—

This instant, now, you may receive
The answer of His powerful
prayer;

This instant now in Him may live,
His prevalence with God declare;
And soon your spirit, in His
hands,

Shall stand where your Fore-
runner stands.

January 5

WHO'S RESPONSIBLE?

Hymns—All Hail the Power of Jesus' Name—Begin My Tongue Some Heavenly Theme—Crown Him with Many Crowns Lesson—St. John 21:15-25

Text—"Jesus saith unto him, 'If I will that he tarry till I come, what is that to thee? Follow me.' St. John 21:22.

One of the signs of a certain maturity in life is the ability to assume responsibility. Our hearts thrill when a boy becomes a man, when a lad can be given a job to do and a minimum of directions with which to do it, and carry it through to a worthy completion. He is responsible, answerable for his mistakes, and for his triumphs. He is a bearer of his own burdens, carrier of his own standards, winner of his own laurels. It's doubly encouraging I think because it doesn't

happen all at once. We see these little victories every day in the lives of our children. The growing dawn of responsibility in our children is a happy excitement to us, and it is a burden too. For as they grow in life, then we as parents must diminish. This pulls at our hearts, but is it not a necessary pain? We surely would never have them remain children, relying on us for every decision, looking to us always for minute instructions.

If the growth of responsibility is true in our lives as a whole it is even more true of our life in Christ. Christianity is a religion for grown ups. The Scripture passage which we read together this morning is important because it is a description of how our risen Lord demanded responsibility from his disciples after his death and resurrection. He had carried the gospel for them; now it was to be their job. Their ability and willingness to carry it out were to be signs not only of their allegiance to his cause but of their love of his very personality. The demand is made clearly through Peter to all Christians that if we love the Master and Lord we are to show that love by feeding his flock and caring for his sheep. "Do you love me?" Then, "feed my sheep". Do you love me? Then follow me.

One might have thought that Peter would have been awed by our Lord's demands, and solemnized by the position in which he was placed. And in a way, no doubt, he was; yet almost at once he was blundering once more. "Lord you have been pointing the way in which I must walk, and what the future will have of cost and demand for me. But, 'pointing to John, "what about this man? What will it cost him?"

This is often our escape from responsibility. Pass the buck to somebody else. As though some mysterious force from outside our own realm had come in and turned everything topsy-turvy. In the days of the last war we called them gremlins and sometimes zombies. Something happened. Something went wrong. There was somebody else in the picture too. Supposing we do have a job to do—then what about this other man.

A hundred interesting problems are waiting to distract us and to tempt us into wasting time. So Buddha felt in his day and kept insisting that to make real progress we must free our minds from much that fascinates them but is not fitted to help them in the task which takes all our time and energy—the job of cleansing our own hearts and lives. Buddha put it into a vivid metaphor; a man, he said, is wounded by a poisoned arrow still sticking deep in his flesh. And without concern he keeps asking philosophical questions of himself. "Now of what wood is this arrow made, I wonder?" "And what bird gave these feathers?" "And what kind of person shot it, dark or fair, short or tall?" Until at last those around him cry out in a fever of impatience. "What does all that matter? Pluck it out, man! For the thing is poisoned! Pluck it out! Or you must die!"

Even so does our Lord warn against spiritual detours. Our road lies straight and true before us. We are to do what he says we are to do. He has given us responsibility here. It is for us to walk this

way. Other things can wait.

The Moravians have as their symbol an ox standing between an altar and a plow, with the inscription, "Ready for either". We who are Christ's stand for a moment uncertainly between service and sacrifice with the full knowledge that to do his work we must be ready yea, eager for either, and in many a case be prepared for both.

January 12

ON TAKING ADVANTAGE OF THE CHURCH

Hymns—Glory Be to God the Father—Who is on the Lord's Side?—Lead, Kindly Light

Lesson—Revelation 3:1-10

Text—". . . behold, I have set before thee an open door, and no man can shut it . . ." Revelation 3:8.

The trouble with the church is that people do not take right advantage of her. There are two ways to take advantage of the church. One way is to use the church. There are some who use her as a sanctuary. In the days of Moses the altar was a place where even the darkest criminal could not be harmed. Many of us feel that if we come to the church, though our hands be scarlet with shed blood and our hearts heavy with guilt, we will find rescue there and peace; we will find sanctuary.

Now there is forgiveness in Christ and there is hope in the church for the guilty man, but it is not the hope of sanctuary. The church is no refuge for lost souls, who, because they unite with it think that there is an end of their own responsibility towards those whom they have wronged and towards the sins they have committed. Jesus has taught us that we cannot take advantage of the gospel of forgiveness until we have done something about it. Is the church merely sanctuary? Listen to this if you think so. ". . . If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift . . . and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

We take advantage of the church as a nursery of spiritual life, thinking that it's good for our children. But we forget that the sheen of morality which the church might be able to buff up on the surface of our children's lives will very rapidly rub off unless we keep working at it at home. To take advantage of the door which Jesus has set before us, we must walk through it as a family, for it is the home and not the church which is the greatest constructive agency in the world.

Some of us take advantage of the church as a place to win friends and to influence people. There is just enough truth in this aspect of the church's personality for it to be really dangerous propaganda. But this is not the central purpose of the church. Unfortunately if your personality is so constituted you can get yourself elected to an office in the church, where the despot which is in you may come out and you can enjoy yourself daily—in the game of influencing people. The church is not intended as a place for the exertion of pres-

sure to mold and to make the wills of others to obey our will.

Instead of thinking of the church as a constructive agency in the community, we ought to regard her as a reconstructive force in our lives. The church is an unique revelation of God. It is the salvation of our souls, not from sin and darkness and death, only but for light and freedom and life in him. It is the making use of what God has given us not that we may gain thereby, but that he may gain our gifts for his glory and praise. You could not live long in the church if it were but a sanctuary from your own guilt and your own sins. You cannot for ever hold on to the horns of the altar. Will you try to face the weight of your sins down by yourself? You cannot do that. Unless you give over to Christ's keeping the problem of forgiveness and the burden of your limitations, and the load of your life you might as well stay out of the church. For it is not a sanctuary from life; it is a force for life.

You must not count on taking advantage of the church as the yeast that leavens the whole lump of the world, either. Christ has so described the kingdom of God, but he has also pictured her as a mighty force which will not slowly lift the community and the world to the level on which it ought to live, but will revolutionize the world and community in one great upheaval. It is not so easy to reform the world as we think, for we have forgotten that the pattern after which God would have it reformed is not of man's making but of his own. It is no easier to lift the world up to a higher plane than it is to do the same thing to a man.

"Behold, I set before you an open door which no man can shut." The need is for us to walk through. The open door is the church. No man can shut it, for it is not of man's making. It is God's tool for the spreading of the gospel. We must take advantage of it, not that it may serve us, but that we by its power and presence may serve him who is the Lord of Hosts who sitteth between the cherubim.

January 19

EYES TO SEE WITH

Hymns—Holy, Holy, Holy—Open My Eyes—Lord, of the Worlds Above

Lesson—St. Mark 1:10-20

Text—"Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers." St. Mark 1:16.

Nothing is quite so disturbing to the preacher as the man or woman who falls asleep during his sermon. Here he stands, with a message he has thought over and a text he has found like a precious jewel hidden away in the dusty chapters of the Old Testament or a brighter star shining in the sparkling firmament of the New, an idea he has treasured and worked with and shed blood over, a sermon he is proud of and ready to bring to his flock; here he stands with it, and before he is able to launch himself well on his way, a heavy-eyed elder begins to nod and his head drops lower and lower on his breast and before the first point is reached this man

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is far away on distant seas of dreamland without interest in text or sermon or conclusion. Fortunately we are not bothered in this house of God with the perpetual sleeper—at least we do not have the man to whom John A. Hutton had to make his appeal: "There is a brother here who is not playing fair with the preacher. Before the text has been announced he is settling down for a nap . . . let him at least remain awake long enough to hear the text. Thereafter if he goes to sleep it will be the preacher's fault."

People who go to sleep are not the only ones in the church who close their eyes. There is someone more disturbing in life. That is the man or woman who, given eyes to see with, yet moves through life as smitten in a blind stupor. Our sight is one of those talents which it is death to hide. How many of us fail to use the eyes we have to see with!

We need the vision of our Master. We need his vision to see ourselves. We so seldom do, you know. We are so used to looking at the lovely little image of ourselves that we have created in the proud but biased vision of our mind's eye, dressed in our best finery and without a hair out of place nor any mark or blemish or wrinkle or any such thing upon us. Were we confronted with our true selves coming at us on the road we would pass them by without recognizing them at all. We need to capture the vision of the Christ to see ourselves as he sees us. We are neither so good as we sometimes think we are, nor so bad as at other times we are apt to imagine ourselves. He sees us living in the strong grasp of sin and being satisfied with the grey dull life forced on us. He sees us chained and fettered by our own fears and inhibitions and hesitating uncertainty. We need to see ourselves as he sees us and we shall live fuller lives and finer, and do nobler deeds and stronger. We need his vision.

We need the vision of Christ to see others. As he was passing along by the sea of Galilee he saw two fishermen, mending their nets, and he saw beyond that strong Andrew who would always be bringing others to him and whose name would stand one day as the symbol of the Christian's dedicated purpose to win other men and women to God's cause and to Christ's kingdom. And he saw Peter, the rock-man, the first among the apostles who would falter and fall, but who would get up from the dust to walk the road laid out for him and to feed the sheep he was called to minister unto and stand before the world as one who loves his Lord unto the death.

A poet has wondered what life would be like with greatly sharpened senses:

To see
With the eyes
Of the fly

Or with the furred ear
Of the deer
To hear what no others can hear.

That would be an exquisite heightening of our senses. But there is something we need more, the vision of the Lord of life to see others in their glory and nobility.

We need the vision of Christ to see

God. At the battle of the Somme, Donald Hankey led his men in a deathly charge. With courage shining in his eyes he issued this immortal summons: "Come on, lads; come. If we get through, we'll thank God; if we get wounded, it's Blighty; if we go west, it's the Resurrection." So they followed him and died with him to a man. The vision embraced them, wrapped them round, saved them. They saw God in the battle, and were not afraid, for underneath were his everlasting arms. It is such a vision we are asked to carry with us. We need Christ's touch on our eyes, which do not see, to make them eyes to see with. If we will heed this touch, we shall say with another who felt it, "One thing, I know that whereas I was blind, now I see."

believe. It is required that they acknowledge Jesus Christ as the Lord of their lives and as the divine Son of God. They make confession that they are part of the tradition, that they affirm what has been taught them in the church or by forthright Christian parents and that they will be responsible for handing that faith on to their children. The sacrament of Baptism is a link with our worthy heritage and a sign of its ongoing and continuing future.

Baptism is a symbol of the doctrine of Christian brotherhood. For this reason, the Presbyterian Church for example has never looked with much favor on the custom of having sponsors at baptism. Each member of the congregation is asked to assume this responsibility; this makes all of us directly responsible to every child in the world, to the end when God in his wisdom brings them to a time of discretion and judgment that they may make public confession that Jesus Christ is Lord to the glory of God the Father. How much of the church's program and planning hinge upon this simple promise! We have assumed this responsibility not alone for the children of confessing Christians, but for every child in the world. Our first task remains with the little ones who have been brought in the name of Christ and the strength of the Spirit and the love of the Father to this sacrament. There is left the making effective of their membership by changing their hearts and minds into the pathway of allegiance and devotion. Certain promises have been made for them. These little ones have become part of the household of God and the household must care for them.

Finally, the sacrament of Baptism is a contact with the future. Paul somewhere has called God the Father "of whom the whole family of heaven and earth is named". Baptism is the sign of the entrance of the child into "the whole family". It is a family which is as wide as the world and in which every barrier is broken down. It is a family which marches together into the kingdom that has already come in their midst. It is God's family.

Into this name they were baptized. In this light they walk. By this spirit may they be guided. And may the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with them always.

January 26

OF WHOM THE WHOLE FAMILY

Hymns—This is my Father's World—The King of Love my Shepherd Is—I Think When I Read that Sweet Story of Old

Lesson—St. Matthew 28:16-20

Text—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." St. Matthew 28:19.

The church has only two things which her Lord specifically commanded she should do. Before ever there were elders or deacons or pastors or teachers, there were the Holy Supper of the body and blood of our Lord broken in fellowship and in prayer, and the baptizing with water of believing men and women in the name of the Father and of the Son and of the Holy Ghost. These two sacraments are the only remnants of our Lord's having been here in the flesh.

What does baptism mean? Is it just a lovely but empty ceremony which goes on in most families when a new baby is born? Clarence Day assures us that his vigorous father had a tempestuous opinion on every topic. And baptism was one of his pet peeves. Baptism, he insisted, was nothing but a lot of prayers, a mere technicality, and an impractical rigamarole.

Let us get rid of some of the things that baptism specifically is not. It is not any kind of magic. Baptism is not a matter for superstition; it is a matter for faith. Much of the superstition comes from the mistaken teachings of the Roman Catholic system that if the child were to die before baptism, he would remain among the unsaved. The love of God the Almighty One is too great, too merciful to be funnelled through the liturgy of the Sacrament of Baptism. The church is not administering medicine to babies when she baptizes them.

At the same time, we must remember that the church is not conducting a nice little social affair when infant children are baptized. This is no occasion for the parading of our children for the purpose of showing them off in public.

What then does baptism mean? It is a link with the past. The parents who come to this service with their children are asked to make an affirmation of what they

February 1

THE SKIRTS AND SUBURBS OF RELIGION

Hymns—Let us with a Glad Mind Still with Thee, O my God—Ancient of Days

Lesson—Job 26:1-14

Text—"Lo, these are the outskirts of his ways, and how small a whisper do we have of him! But the thunder of his power, who can understand?" Job 26:14.

I have always been proud to be a Presbyterian. But my pride was sorely tried recently when I read Hugh Ross Williamson's book *The Day They Killed The King*. This is an account of the last hours of King Charles the First of England who was beheaded because he happened to be

an Anglican and a supporter of bishops in a day when the Presbyterians had the power and strength. There were many things wrong with King Charles, and had the shoe of authority been on his foot he would have dealt as cruelly with his enemies as they did with him. One thing struck me in his last letter to his son, the Prince of Wales, who would one day rule in his stead and would wreak the same kind of havoc on the Presbyterians as they were bringing down upon his father. The war in which Charles was caught was a religious war, in that it had to do with the way the church was governed and the relationships between the church and the state. For certain principles Charles was paying with his life; yet as he went to the chopping block, he noted in a message he was able to smuggle out to his son that these things were only "the skirts and suburb of religion". They did not hit at the heart of the matter. Anglicans and Presbyterians alike had missed the point. They had spent their time in the suburbs and had not touched the hub of the city of God. After it was all over and the tumult and the shouting had died all they could say was this phrase of Job's, "Lo, these are but the outskirts of his ways, and how small a whisper do we have of God."

The trouble with much present day Christianity is that it allows itself to live on the skirts and suburbs of religion.

One of these is a conscious love of the past and a substitution of what we have done for what we ought to be doing and planning to do.

Another of the skirts of religion is a substitution of organization and the well-oiled machinery of the church as an institution for the harder conception and more dimly realized picture of the church as a redeeming fellowship. The church of the living God is not a conglomeration of Boards and Agencies, of Associations and clubs, of societies and of groups. This is only a suburban expression of God's dream for man; it is only one of the outskirts of his ways. The church of the living God is a worshipping company of persons. It is one thing for us to want a smoothly running organization—and this is not in itself a sinful desire. But it is a different desire from wanting a true expression of the church. The church is a group of people who are not well organized because they are not perfect, but who know they are not perfect, and who confess their imperfections in the ardent hope that in Christ they will be made perfect.

Another of the skirts and suburbs in which we get bogged down is a concern over people when we ought to be worried about persons. I mean by this you can use a man as a part of a group, or you can use him as a man. The heart of our faith says that we count in God's eyes. "Thou art greater than a thousand kings", the Christ voice cries to an old man in Dehan's book *Between Two Thieves*. "Thou art more glorious than an archangel, being a man for whom Christ died." The trumpets shout through that cry of faith. For it is said about you and me and about every man living.

We have lived in the suburbs too long. We have been content with the outskirts of our faith too easily. But it is no easy

thing to come into a deeper and more abiding understanding of him. "But the thunder of his power who can abide?" The heart of our religion will be upsetting. It will over run many of our favorite habits, and revolutionize many of our most comfortable thoughts. God will speak to us out of a burning fire which will consume our pettiness in his greatness; He will come to us in a whirling wind which will drive the dust and drabness of our lives before it. He will make his presence known to us in a thundering earthquake which will overturn our habits and disturb our quiet. But there is one who will stand with us in the thick of the storm and ride with us through the worst of the wind. For in him all things are made new. We will find the heart of our faith in him, and it will be faith with a heart in it, not the dim outskirt of our life nor the faint suburbs but the shining city of God in which there is no need of the sun, neither of the moon to shine in it; for the glory of God does lighten it and the Lamb is the light thereof.

February 8

HAVEN'T YOU HEARD? THE WAR'S OVER

Hymns—God Himself is with us—Immortal Love, Forever Full—Come, Thou Fount of Every Blessing

Lesson—Revelation 19:1-10

Text—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders saying, Alleluia; for the Lord God omnipotent reigneth." Revelation 19:6.

The greatest battle of the war of 1812 was the Battle of New Orleans. It was notable for several reasons. For one it brought to national prominence the personality and name of a man who was to become one of our country's greatest presidents—Andrew Jackson, Old Hickory. But the most notable thing about this battle making all of its victory a waste and all of its glory of no importance is that it was fought and won after the peace treaty ending the war of 1812 was signed.

It is a tragic waste to fight a battle when the war is all ready over. Yet many of us in this life are doing just that. Dr. Robert Johnson of Western Seminary has said that the primary job of the church which is evangelism is nothing more nor less than getting the word to the troops which are out on the front lines of life, away from headquarters, that the war is over and the victory is won by Christ's grace and in his person. For the truth is that Christ lives and that he has defeated death and sin and the devil.

Dr. John R. Mott that great soldier for missions told of a conversation he had with Dr. Chang, a leader for Christ in China. "Would it not be a great thing," said Dr. Chang, "for all of us Christians in China to unite, and go out and double the number of Protestant church Christians within the next five years?" Dr. Mott asked, "How many are there now?" "Four hundred and thirty-five thousand," was the answer. "Well," said Dr. Mott, "it has

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taken over a hundred years to build in China a Christian Church of these dimensions and do you now suggest the possibility of doubling that number in five years?" And Mott said that never would he forget the answer. "Why not?" And so it is when a man knows that God is Victor and that Christ reigns, "Why not defeat any enemy, why not win any battle, for the Lord God omnipotent reigneth."

The war's over and our lives are liberated to serve God on a higher level. What a tax war takes of energy and of money and of time and of lives. What a building could be accomplished if that energy and that money and that time and those lives could be set to creating in peace instead of tearing down in war.

The war has been won and we have the tremendous gift of the ministry of reconciliation. Union is the order of the day. There is only one rule in life—the rule of one. If a thing or an idea or a person has as the main tendency of its purpose and being the bringing together of people and ideas, then it is good. If it has as its main intent and essence the driving of people apart from one another then it is evil. He who has taught us to say "Our Father" in our praying has made it necessary that we say "our brother" to all with whom we live. Do you think that some day the day of brotherhood will come in? Some day? Haven't you heard? That war's over. The Lord God omnipotent reigneth and the kingdom is already here.

The war is over and the victory is won and our lives are lifted to a new plane and our horizons are broadened by this triumph. The victory which has been won means the comforting of all our sorrow in him who has won it. For death is defeated. "The Lord God omnipotent reigneth." He reigns now. He reigns for ever. And they for whom we sorrow reign in him and we will reign in him for he has loved us and has washed us from our sins in his own blood and has made us kings and priests unto God and his Father and to him be glory and dominion for ever and ever. Amen.

February 15
(The First Sunday in Lent)

THE FURNITURE OF OUR FAITH

1. The Pews

Hymns—Fight the Good Fight—I Bind my Heart This Tide—He Who Would Valiant Be

Lesson—Ezekiel 3:1-15

Text—" . . . and I sat where they sat . . ." Ezekiel 3:15.

The things that are closest to us are the things we are most tempted to take for granted. There is a pathetic note in that particular song, "I've grown accustomed to her face." Some of us would be most willing to say this of our church, and think that when we have said that we have said enough. The walls are familiar; the surroundings are what we have long been used to; the atmosphere is one in which we are at home, and there is the very grave danger that we will begin to

take this place and the things for which it stands far too much for granted.

Our house of faith has a furniture, certain pieces of equipment which are always there, and because they are always there, they are seldom noticed.

The church has pews. The preacher does not always know the mind and heart of his hearers, and he therefore does not always know their needs and their questions. The prophet Ezekiel felt this great chasm of misunderstanding. He hit upon a measure by which he hoped to overcome this fault. He determined for awhile to leave the pulpit and to sit "where they sat" in the pews. In this strong determination to get the point of view of the man in the pew he felt he could be a better spokesman to them for God. The pew stands for the people who are, after all, the whole reason for the being of the church, and unless the church can sit where they sit, it will not stand where God wants it to stand.

The pew tells us what God thinks about man. People came to the temple to bring their offering and sacrifices, so that the priests could worship God on their behalf. They did not need to sit down because they were not expected to stay around very long. Christianity is not a religion of substitution in which the clergy are expected to do something on behalf of the laymen. It is a religion of participation in which all are expected to take part. The pew is a symbol of our religious responsibility. For it is not hard to understand that in one sense a pew is like a living organism—if it is not used it will atrophy and deteriorate. A pew is for sitting in. It is a necessary part of our Christian faith that we come to public worship. An empty pew is a disgrace not to the church in which it is standing but because it marks an empty place in the heart of the family that ought to be occupying it, and must mark an empty place in the heart of the eternal.

The pew stands further as a symbol of what we ought to expect of each other. We did not fight any wars in this country for freedom from religion. We fought several that we and our children might have freedom of religion. We have no fences around our pews. If you were to visit a church which was built in colonial days, you would find that the family pew was a little cubicle walled off so that each family could be private and away from every other family. We have taken down the fences which were there. I wonder if we have built others. Do we mean it when it says "everyone welcome" on our church sign boards? We have a right to expect that our pews are free.

Do we have a tendency to think more highly of ourselves than we ought to think? The family of churches which calls themselves "the Reformed Faith" is wrongly named. In Judaism the groups which stand in this same position—midway between Orthodoxy with its stringent laws and Liberalism with no laws at all—call itself "reform Judaism". Not that it has already attained but that it is seeking to attain harmony with the will of God and that change when it is necessary will be accepted and sought. Benjamin Whichcote has said it in an other way, "He that

never changed any of his opinions, never corrected any of his mistakes and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others."

A pew is to get up out of. This is a condition of our faith that many men forget. The door that opens into God's house opens toward the world as well. The religion which has pews is a religion which does not expect its adherents to get too comfortable in them. We come to worship in order to be drawn away from the world for awhile but we go forth in order to help the world draw away from itself towards the throne of God. If we are true to our calling, you and I, we are to be the salt that puts flavor into the world, the leaven that lifts the whole lump of creation. And there is no difference in our calling. You have become Christians by your confirmation. Jerome has called this act the ordination of the laity." There is primarily no difference between the work of the man who stands behind the pulpit and the man who sits in the pew. We all have to be up and doing the work of him that sent us.

February 22

THE FURNITURE OF OUR FAITH

2. The Pulpit

Hymns—Beneath the Cross of Jesus—Cast Thy Burden on the Lord—Christ is Made the Sure Foundation

Lesson—I Peter 1:13-25

Text—" . . . the word of the Lord abides for ever." That word is the good news which was preached to you. I Peter 1:25.

Of all the pieces of furniture in our house of worship, the most unique is the pulpit. This item of equipment is present nowhere else. Protestantism is always troubled when it comes to defining its doctrine of the church. We do not claim the authority that the Catholic church claims. So we are apt to think of the church only as another organization among many organizations. Most of us feel that it must be more than that, that it must have a job to do in the community which the P. T. A. or the Volunteer Firemen or the Knights of Pythias or the Dames of Malta cannot do.

When it comes down to it, the one thing which the church does and which no other institution or organization can do is the preaching of the word. In the church, and in the church, alone, stands the pulpit, and from the church alone issues forth the proclaiming of the voice of God, the speaking of God's will and the preaching of God's word. This is the unique ministry of the church. In act and in spoken word God's will is made known to the people. Amid all that changes around us, the epistle of Peter has reminded us, "the word of God abides for ever." And he goes on to say, "that word is the good news which was preached to you."

Who speaks from the pulpit? Only the minister? The sermon does not belong to the preacher. If it did, we would all simply write it down on paper and sleep in on Sunday morning with the two-thirds of our congregations who count the Lord's Day as a day of rest and of gladness for them. It is true that in one sense the sermon is the work of the people who worship. This is the reason that a preacher grows in his pulpit, for he comes gradually to a fuller understanding of the needs and lives of his people, and seeks to bring to them not the answers to questions which they have never raised, but words which can confront and comfort them where they are. The faithful must create the need for the particular sermon, and further than this, they must receive it and make it their own or else the whole effort is wasted and in vain. The Episcopalians talk about their "common prayer." The Presbyterians speak of their "common worship" as though the sermon as well as the prayer were a joint effort and a corporate endeavor.

But we must ask the question again, "Who speaks from the pulpit?" The preacher does. But what right has he to do it. There is the right of ordination, but if as the Protestant church has declared every man is his own priest, then we each have equal right to the pulpit. We ought all perhaps to be Quakers and sit in spiritual silence until the light falls upon us and we are moved to speak to each other some profound and moving word to each other. Why do we set men apart to be preachers? To interpret the word of God to men.

The Christian preacher is the proclaimer of more than words. He shows forth an event,—the breaking in upon the life of man of the spirit of the living God. And he must show more than event. He must show a person—the powerful, pure and manly person of whom Scripture tells us that he came preaching—the living, loving, lovely Person of Jesus of Nazareth, Son of Man and Son of God.

Let us ask the question once more. "Who speaks from the pulpit?" It is not in the final analysis the voice of the preacher that is heard there. Nor is it the voice of the church. It is nothing less than the voice of God. Think of the titles by which the preacher has been known to the church. The New Testament calls him "an ambassador for Christ." An ambassador never dares to speak on his own behalf or on his own authority. The church has called the preacher, "the angel of the church", by which it does not mean that the man behind the pulpit is any brighter or any purer than the men and women who face him, but by which it means that his message is not his message but is a dispatch from the throne of the eternal.

The orders to the preacher are plain. It is simply this. "The Lord hath made bare his holy arm in the eyes of all the nations." And therefore this: "say unto the cities of Judah, Behold your God."

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March 1

THE FURNITURE OF OUR FAITH

3. The Choir Loft

Hymns—Come to the Saviour Now—God the Lord a King Remaineth—How Firm a Foundation

Lesson—Psalm 150

Text—" . . . I gat me men singers and women singers, and the delights of the sons of men, as musical instruments and that of all sorts." Ecclesiastes 2:8.

I have often wondered what would be their opinion if the increasingly nearer approaching men from Mars were to land uninvited and without warning at a Protestant church when Morning Worship was in progress. The very positioning of the participants in the service would look somewhat ridiculous to these uninitiated outsiders. Sometimes we sing together and sometimes we sit to listen to others singing for us. Sometimes we speak words to each other, but most of the time we sit and listen to another speaking. One can gain something of the mystery of the thing if he visits a church where the ritual is done in another language—the Latin rite of Rome or the Syrian and Russian rites of the orthodox churches. Then the confusion for us is worst confounded and we are lost. But one thing that binds our services together and that does not remain a matter of mystery to us is the music. Music speaks an universal language. It does not divide; it tends to unite us in concord and with peace.

It is one of the riches of our religion that it is fraught through with praise. When Solomon was counting up the things that made him rich—his lands, his cattle, his jewels, his buildings, his silver and his gold—he went on to number them thus, "I gat me men singers and women singers, and the delights of the sons of men, as musical instruments; and that of all sorts." Music is one of the rich inheritances of our worship.

What marks Christianity as unique in the religions of the world is the sounding through it of the one great diapason note of praise to God. "I will sing unto the Lord as long as I live." We who have seen Christ and who know something at least of the difference he can make in our lives, ought to say this as emphatically as we can, "I will sing praises unto my God while I have any being."

It is not simply a matter of what we do on Sunday morning in our worship hour. The choir loft ought to be present in the whole tone of our life. Are we too much victims of the "blues." Some of us think the world is gloomy enough. Sometimes we miss the sunshine, because we close our eyes to it. Bishop Blougram in Browning's poem has shown us one cure for this. "You call the chess-board black," he said, "but try looking at it from another point, and see if you don't have to call it white." Even the darkest night has its curtain shot through with stars; even the blackest cloud can be dissipated with a heart that is happy. "I gat me men singers and women singers," and they are no good if they will sing only sad songs.

A choir loft is a symbol of our unity.

We have spoken before about music's being an universal language. "Mark the music" said Shakespeare. "That man that hath no music in himself nor is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils; the motions of his spirit are dull as night, and his affections dark as Erebus; let no such man be trusted."

A choir loft is a symbol of our victory as well. When you ask yourself why Christianity is a singing religion, you must answer that it is because it is a winning religion. This is faith's victory and this is why we sing. It is the victory of the waste places of Jerusalem," for the waste places will be built up and the dark days will be made bright and the crooked straight. We do not sing that Jesus is reigning, but that "Jesus shall reign where'er the sun doth his successive journeys run; till kingdom stretch from shore to shore, till moons shall wax and wane no more." We do not sing because we have triumphed. We sing because we shall triumph.

"I gat me men singers and women singers," we are the singers in the great choir which shall one day surround the throne. We will not be there for our musical qualities. We will be there because we sang when days were dark, sang in the spirit and sang in the darkness. O come, and praise the Lord with me.

March 8

THE FURNITURE OF OUR FAITH

4. The Doors

Hymns—O Jesus Thou Art Standing—O Love of God Most Full—Saviour, Again to Thy Dear Name We Raise

Lesson—Acts 14:19-27

Text—"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts 14:27.

Our religion is full of happy surprises. The disciples were surprised to learn that the man of faith whom they tracked and heard and tried to heed was none other than the Son of God. They were surprised when their poor dumb mouths spoke and many heard and were turned to Christ. And they were surprised when God in Christ opened the door of faith unto the Gentiles. They thought that what they had from God was something for themselves alone, or at most to be shared with their fellow Jews.

You see, they were used to closing doors. They had had doors closed in their faces all their lives. They could not go into the sanctuary of their own faith. For them at the temple in Jerusalem there was the setting of limitations, the building of fences. The Jewish faith knew about doors. They knew how to close them. But when the Christians gathered together in their earliest days "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

There are doors in our faith. And they are to be kept opened. The opening of a door is a way to opportunity and to growth.

The doors of our faith are open to a way in.

We build barriers of denominationism or barriers of creed or barriers of ritual, when all we have got to remember is that God hath opened the door of faith unto the Gentiles.

There is the door of prayer. Here is our highest act in the realm of religion. It is more sacred, because it is more individual, than the sharing of the cup and the bread around the table of our Lord. It is the most direct approach to the holiest of all, and it is the privilege of each of us. We are a chosen generation, a royal priesthood, a holy nation; a peculiar people, that we should show forth the praises of him who hath called us out of darkness into his marvelous light, who in time past were not a people, but are now a people of God, who had not obtained mercy, but now have obtained mercy. And we exercise this kinship, we experience this priesthood through the door of prayer.

If we walk through this door we see things in their true perspective. We are far too close to our own problems to make accurate judgments about them. Just as an artist, working on some wide canvass, has to stand back now and again and view it from a distance, so you and I, if we are to keep our proportions right, have to stand back occasionally from the noise and bustle of life into that healing silence which is the presence of the eternal God.

For prayer will also bring your will into line with God's holy and perfect will. We are torn apart in our living. We know what we ought to be, and we see what we are. We know how we ought to be going, and we see where we are standing and we see the gap that exists between them. We must learn that first law of prayer which says that we must pray for God's will, and then we must apply that second, and harder law of prayer that says when God's will is made known to us we will be given by him the strength and the peace to endure it. The gate to this kind of tranquility of spirit, which abides firm though the body be stirred up in warfare and the mind be uncertain and the will indirection—the gate to peace of spirit with God is open to all of us. Walk through it.

We have been talking about the doors which we have to go in. There are also doors which we have to go out. And even these hold no fear for us, for we have heard that he will keep thy going out and thy coming in from this time forth and even for ever more and we have believed it. There is the door to service. We have got to go out through that door. The door of service is a door out of our grief and our selfish sorrows.

And there is at last the door of death, and God's peace is on guard here too. Christ our Lord has required us to go through no doors which he has not gone through before. We will fear not nor falter in our striving, for he is our forerunner and he is our peace.

Because there is this to be said for the door of our faith. That Christ is our door keeper and our guide, and at last that is our door as well. "Behold I stand at the door and knock, if any man open unto me, I will come in and will sup with him and he with me."

March 15

THE FURNITURE OF OUR FAITH

5. The Windows

Hymns—The Spacious Firmament on High—The Heavens Declare Thy Glory Lord—Rejoice Ye Pure in Heart

Lesson—Psalm 121

Text—"... And there were windows in it and in the arches thereof around about ..." Ezekiel 40:25.

Can you imagine what life would be like without light, or a building without windows? The soul of man is not used to being caged, crammed and confined in darkness. We cannot confine ourselves in buildings which do not open outward to the world, and that are simply four walls with no inlets for the light of the world to shine through. Some of the significant pieces of furnishing for our houses of faith are their windows. We cannot think well of a house of God without windows. Ezekiel tells us in his description of the temple which he was to rebuild for the people of the Hebrews on their return from exile that "there were windows in it and in the arches thereof around about."

As you cannot have a house without windows so you cannot have a faith without light. Many men have said that when faith failed the light of their lives was dimmed. Such darkness is on the soul when the windows of faith are blinded. But in our house of faith "There are windows in it and in the arches thereof around about."

Windows are to let light in. There is something awe-inspiring about a volunteer. He is a man who has willed to do a job. He has taken the responsibility and the risk on himself. This is the kind of person who has wide spiritual curiosity and broad moral courage. And this is the kind of person that our religion requires. The way of our religion is open only to volunteers who have at the heart the desire to learn of God and in their spirits the yearning to be one of his. We are not compelled by God to keep our windows open toward him. This is voluntary; but as soon as we give him entrance, then our response to his love is apt to be greater than we ever thought it would be.

Windows can be pierced in spite of all barriers, though. Sometimes as hard as we try we cannot run away from God, as stubbornly as we resist we cannot but melt before him.

You cannot shade a window so completely that no beam of light will shine through. You cannot so blind a heart that some ray of God's presence and peace and power will not seep in. He will come; he will come to judge the earth.

The thing about a window is that to do any good it must be penetrated. It must in a sense be wounded. It must be pierced through with light. This is a figure of the kind of wounding that our Lord Christ went through on our behalf. This is always the way of the Christian. He must be broken in order to be a healing force. Do you know the story of the Nun of Lyons? She was a gay and wealthy maiden who danced one night at a fash-

ionable ball. There were none there gayer or lovelier; within a week she was to be married to the most handsome and eligible young bachelor in her set. But suddenly it came to her, in the midst of a minute—she saw a vision of the world in suffering and in pain, dying for lack of prayer. She could hear it in its death throes, gasping as a drowning man gasps for air. And the gay music faded in her mind to a death march and her dancing to a *dance macabre*. She left the dance and went to her home and packed her things and left the world, to save it as she thought through prayer and contemplation. Was she wrong? Did not the window of her spirit have to be penetrated with the sorrow of the world until it could find its meaning and its place? It is no simple matter to let a little sunshine through into your life especially when it is the sunshine of God and will show up the dirt and the squalor of your own life and world. But in our soul and in our church as a corporate unity there are windows and they are to be opened in order that our lives may be opened to his coming.

Open the windows.

March 22

(Palm Sunday)

THE FURNITURE OF OUR FAITH

6. The Table

Hymns—Hosanna, Loud Hosanna—When His Salvation Bringing—Ride On, Ride On In Majesty

Lesson—St. Mark 11:1-11

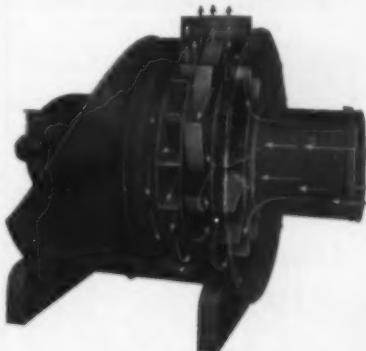
Text—"When it was evening, he sat at table with the twelve disciples." St. Matthew 26:21.

Of all the names we have for Jesus none is so suggestive as the phrase "divine companion". For the word companion means in its literal sense the man who eats with us. There is in the fact that men eat together the suggestion of their family relationships. Even today when home is just a depot for changing trains we do stop long enough occasionally to have a meal together.

Here is his table. Christ instituted the feast. He is the host. He has provided for us. Who are members of this one family which assembles around a common table? The church of Christ is the family of our Lord Jesus Christ. And this family depends on three things. It is bound together by the recognition of a common Father. God revealed in Christ is not the Father of the Jew only but also of the Gentile. He is the father of a "whole family". He is not the father of only part of his children, loving some more than others. Jesus who invites us to this feast taught us this in his own blessed prayer—"Our Father", and as we lose the meaning of that single word, "our", as we say my Father—the Father of me and of my faction—of me and my fellow-believers, my Presbyterianism or my Judasim be it what it may—instead of our Father—the Father of the outcasts and the disinherited, the profligate and all who choose to claim a father's love; so we lose the meaning of the lesson which this sacrament was de-

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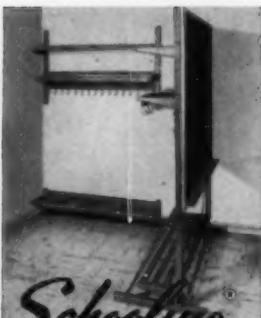
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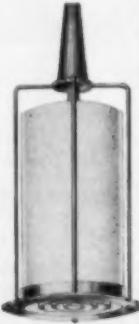
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signed to teach and the possibility of building up a family of God.

It is his table, and it is our table. This is the second thing involved in our family relationships. We are here in our common humanity. It is our table. Christ was a man; he took human flesh upon him. He was God clothed in our garb. And when he became a man he took upon himself not the nature only of the noble, of kings or of the intellectual philosophers—but of the beggar, the slave, the outcast, the infidel, the sinner. He took your nature upon him. He took mine. "He was tempted in every part like as we are." Shall we not learn from this fact, brother men, that we shall have no family in God, no true church, unless we learn the deep truth of our common humanity, shared in by the servant and the sinner as well as the sovereign.

But in another sense, this is your table. This is a symbol of the third thing that is required to make a real church. We are bound together by a common Father, and by a common humanity. We are also bound together by a common sacrifice.

This is Christ's table, and his power inweighs the whole of it. You are his guest here and he is your host to meet you here and to walk with you from this place and to bring you to a house where an eternal table is set and where he will invite you and welcome you and make you at home.

I will remember all Thy love divine;
Oh meet thou with me where thy saints are met,
Revive me with the holy bread and wine,
And may my love, O God, lay hold on Thine,
And ne'er forget.

March 29
(Easter Sunday)

THE SPLENDID THINGS OF THE RESURRECTION

Hymns—Come, Ye Faithful, Raise the Strain—On Wings of Living Light—Jesus Christ is Risen Today

Lesson—St. Luke 24:13-49

Text—"For I know that my redeemer lives, and at last he will stand upon the earth." Job 19:25.

James Stewart has suggested a long time ago that we were for the most part living on the wrong side of Easter. We can grasp the significance of Good Friday, how that God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. We follow the disciples in sadness and sympathy to the place of burial. And we continue to live on the other side of the resurrection; we still act and speak as though the power of God were not enough to conquer death.

Let's return for a few moments this morning to the statement from Job which we have taken as our text. Let us know in the first place that it was no such note of confidence as we Christians ought to sound. It is a hesitant, groping, struggling

for faith. It is no sudden discovery of the sureness and certainty of God's power as ought to surround us who belong to the church. It ought not to be the flickering of a candle in a drafty room, it ought to be the shining brilliance of the sun. It ought not to be the wavering of an emotion; it ought to be the steady and sure foundation of our whole life.

Paul has talked about the power of the resurrection, the splendor of the truth of this fact, and all we have to do to see the splendid things of Christ's rising is to walk through the door of faith and see.

The first of the splendid things of the resurrection which we can claim this day is an advanced knowledge. Before Christ rose from the dead men felt in the dark if haply they might find God. They looked for a sign that their tragedy could be transformed to usefulness. Before the resurrection men had an inkling that God was concerned with them, for he had spoken through his prophets and told them so, but they did not know it. Before the resurrection they knew that God loved them and hoped that this love could defeat evil, for they saw him die on the cross, but they did not know the triumph of his power. The tomb which was sealed to hold him captive was broken open. The stone which was set to keep him in was rolled away. Before we might have said about God "I imagine that he is strong enough to help," or "I hope that he can rescue me from danger and sin," or "I think he is able," but now we can say, "I know that my redeemer lives and that he is able to keep that which I have committed unto him against that day." The first of the splendid things of the resurrection is our knowledge of God which is made strong.

The second of the splendid things of the resurrection which shine as living lights on the right side of Easter is the forgiveness of our sins. Our sins have too long held us in thrall; we have been too long chained down by them. We ought to be up and free from them and from the guilt and shame of them. Christ said to those whom he touched in the days of his flesh, "Thy sins are forgiven," and they were able to get up off the ground and to walk away healed and made strong again. We stay on our sick beds, living invalid lives, because we do not really believe that Christ in God has forgiven us our sin, and beaten its power to hold us down. Bunyan's Pilgrim knew the mighty truth of this fact and we are just like him. The great burden he was carrying on his stooped back, when he got to the cross, fell off and rolled and tumbled down the hill, gathering speed as it went, until it disappeared into the empty tomb of Christ, and was never seen again.

The final splendid thing which the resurrection teaches us is the fact that we are free from death. "I know that my redeemer lives!" He is alive and he is with us, and the triumph that is his shall be ours. "Death's flood hath lost its chill, since Jesus crossed the river." Before the resurrection it was not so. "Death," said Aristotle, "death is a dreadful thing, for it is the end." The darkness can be menacing, the uncertainty can be frightening, the swirling of the river can be despairing to

us. Remember Jesus risen from the dead. This is the victory which overcometh the world, even our faith. If we were on the other side of Easter there would be nothing to make us glad nor to cheer our hearts. But we are on this side, and everything we may ever need is here.

April 5

HOW TO BE GOOD

Hymns—Come, Thou Almighty King—How Gentle God's Commands—I Could Not Do Without Thee

Lesson—St. John 21:1-14

Text—"Can mortal man be righteous before God? Can a man be pure before His Maker? Job 4:17.

This question is one which confronts every man who thinks about his relationship to God and his place in life. It points up the horrible contrasts that face us in our living—the contrast between God who out of infinite might and tender mercy and absolute purity of love made us and us who are the broken and dirtied and sorry product of that power and love. We know our own weaknesses and shortcomings so well that finally we throw up our hands with Job and say, "Can mortal man be righteous before God? Can a man be pure before his maker?" And we expect that the answer is "No."

It is not in us to pass the test. We are like school boys who have a set of achievements placed before them to do in their physical education classes. Some will excel in none of them, but come below average in the 100 yard dash and in the high jump and in the broad jump and in the relays. Some few will show the qualities of championship in several areas. But no one will excel in all of them. We cannot truly be righteous before God it seems, for either we are deficient in every area or excel in one and find even that one to fall far short of the perfect ideal. We have all failed and fallen short of the glory of God, and when we after much diligent

effort achieve some measure of goodness we look ahead and see far down the road the Trailblazer and Pioneer of our faith who is a long way ahead of us, "him who being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges and turned the stream of centuries out of its channel and still governs the ages."

"Can mortal man be righteous before God?" Yes, some have said, if we observe the ceremonies and keep the feasts. But this has not been successful. God himself has rebelled against this idea and has told us so quite clearly in his word; "I hate, I despise your feast days and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings I will not accept them, neither will I regard the peace offerings of your fat beasts. Take thou away from the noise of thy songs; for I will not hear the melody of the violins." The way of liturgy is not the way of life. Liturgy has value as a mirror has value. It will not comb your hair or wash your face or straighten your tie. It will show you that your face is dirty and your hair needs combing and that your tie is not straight. Saint James has told us that many men see themselves in a mirror and go their way and immediately forget what manner of man they are. We can see our true selves at the communion table, and own our frailties and confess our sins—and there is value in this—but the value is lost if after we have so seen ourselves we simply walk away and live in imagination and forget what kind of man we really are.

Can a man be pure before his Maker? Yes. In Christ we have one who is more than a mirror, to show us our imperfections. He is a magnet to draw us into himself and in him to find a way to correct our faults. He is one who is more than idol, to merit our praise; he is our ideal, to gain our confidence and our love and by his love to rescue us from danger. He is not a taskmaster to drive us to do his will, as a legal approach to morality would make us believe God is. We cannot be good in ourselves, for there is no health

in us. We cannot be good merely by going to church (though this will help us to know how far short of being good we are). We can only be good by trusting in him, and by leaning on his strength and by yielding our lives to his virtue and his praise.

April 12

THE DANGERS OF A SPECTATOR RELIGION

Hymns—Father, Again in Jesus' Name We Meet—When I Survey the Wondrous Cross—I Need Thee Every Hour

Lesson—Job 42:1-17

Text—"I had heard of thee by the hearing of the ear, but now my eye sees thee . . ." Job 42:6.

There are two kinds of people in the world. There are spectators and there are actors. The spectators do every thing they can to get away from the harsh realities of existence and to escape the hard work of thinking and speaking and doing for themselves. They are happy if they are watching a television play or a baseball game or a tennis match or a fashion show or a theatrical play.

The actors are the doers. They are not happy unless they are down on the playing field in the midst of things. Much better for them is participation in a little enterprise then occupying a box seat at a Metropolitan Opera production. They have got to roll up their sleeves and pitch in and do the work. Their desires are only fulfilled when they have had a part to play, a line to speak, a role to act.

Then are some who are contented with a spectator religion. It is enough if they have heard about God with the hearing of the ear. They do not need to do anything about it; they can come once a week, or sometimes more sporadically than that to sing the old words, and hear the old phrases and can go away as though from the theater and never be touched by the splendor of it again. But there are certain dangers in this kind of religion.

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There is the danger that we will substitute the price of a ticket for the real cost of the production. There are church members who think that their pocket change is enough to keep the whole enterprise going. When they have simply paid the price of admission, they think they own the theater. When you move from the status of spectator to that of participant in Christianity, you will see that you cannot talk about paying your way in the church, but will understand that what you give is a gift, and only a token gift for the bounteous giving of God to you. You will discover that, without active and vital participation, dropping an envelope into the offering basket will be an empty and meaningless act, but when you come to making an effort to move from the seats of the theater to the stage that nothing you do or give is enough to express the riches and the depth and the knowledge and the power of God in your life.

Another of the dangers of being only a seat occupant in the church is that you become satisfied with a shallow expression of your faith in God. You may tell yourself that it is enough only to have heard about God, but such a hearing will not stretch out into the life you live and the street you walk on.

The elevation of our work and of our daily living to the point where we can see God's hand in it makes it no longer a toil and a striving but an adventure for the king. Life will not be greatly lifted by a religion which only tells you about God. My faith is not your faith; my God is not your God. You must be as sceptical about your faith as Thomas was about our risen Lord. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe." But we must be willing to pay the price of the new insight into God's being which our religion can bring us.

The chief danger of a spectator religion is that it is a dying religion. You cannot be a spectator in life forever. Pretty soon there are no more shows to see; you must go home and cope with life. And the problem becomes how. Here again we rely upon the vision of God and his presence in our midst.

There are greater forces than the tides waiting for us to use for our tasks; we cannot use them by sitting still and looking on. They will work only when we take hold of them; they will operate only when we use them. We must be co-laborers with God. Then we will say not "I have heard of thee with the hearing of the ear, but now my eye seeth thee, my Lord and my God."

April 19

WHAT IS IN THE DARKNESS?

Hymns—All Praise to Thee, Eternal Lord—Breathe On Me, Breath of God—There's A Wideness in God's Mercy

Lesson—Daniel 2:17-23

Text—"He revealeth the deep and secret things; he knoweth what is in the dark-

ness; and the light dwelleth with him." Daniel 2:22.

One of the dominating fears which invade our childhood is that of being lost alone in the darkness. There is the fear of absolute loneliness, of being completely cut off from every one and every thing which is familiar. There is in it too the intense agony of not knowing where to go or how to get out of it.

We used to ask ourselves that funny question when we were small, "Where was Moses when the lights went out?" And we answered with the equally funny answer, "In the cellar eating sauerkraut." What we were afraid of admitting to ourselves was the simple but awful truth that Moses was exactly where we should be if the lights went out, and exactly where we do not really want to be—in the dark.

And we do not get over the fears just by growing out of them. Some of us are still afraid, of the darkness, of spiritual darkness, and of anything which is unknown and unfamiliar and unexplored. It is the fact that we do not know what is in the darkness that makes it draw around us like a cloak, and causes us to flee it as though it were a plague.

One of the most encouraging things about the God of whom our faith teaches us is this description of him from the book of Daniel, "He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him."

One of the things that he knows is in the darkness and of which he has taught us is that it is a place for human heroism. There are those who shine as lights in their several generations because they shattered the darkness which was around them. One thinks of the heroes of Scripture—of Daniel and David, of Samson and Saul, of Peter and Paul—but then one is apt to think that these are just remnants of a dear far-off time that is dead and gone. One thinks of the heroes of history—of Robin Hood and Lancelot, of Augustine and Calvin, of Saint Joan and Florence Nightingale—but then one is apt to think that these are special cases from ages that are gone and of years that will come no more. God knows that often what is in the darkness is a making of a hero out of man, and the building of glory on man's action.

You have known the darkness of life to be this for you, a time of testing and of trial, a time of the making of your life for you and of the re-creating out of what was shallow and false and decorative only of something that was alive and true and useful.

God also knows that the evils which are in the darkness are man made and that he can put them down. There is no use trying to tease ourselves into thinking that all that is wrong in the world is only a figment of our imagination, like the bogey-man of our childhood and that if we are perfectly enlightened by all truth it will suddenly disappear. There is evil here, that cannot be gotten rid of simply by increasing our knowledge, or by building on facts. The truth is inescapable that we are at fault and that what is in the darkness is our own disobedience, and pride and willfulness. But when we own up to

that fact then it becomes gloriously possible and grandly true that the darkness can be dispelled, for "God revealeth the deep and secret things;" one of which is his tremendous word to us, "Come, now, let us reason together; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall become like wool." This is reasoning beyond man's reason, and it shines through the gloom and points us to the skies.

Finally then God knows that what is in the darkness is a wonderful opportunity for him to work. For "the light dwelleth with him." It is so often when the lights are all gone that God is closest to us. It is when the world needs him most that he comes to judge the earth. The word of scripture is that "when the time had fully come," God came to earth in the person of his Son, our Saviour Jesus Christ. The time is here in its fullness when man has so completely fouled up the works that only God can get us out. Then he comes, sometimes with a consuming fire, but even the fire gives light and the darkness passes.

And first an hour of mournful musing,

And then a gush of bitter tears,
And then a dreary calm diffusing
Its deadly mist o'er joys and cares;
And then a throb, and then a lightening,

And then a breathing from above,
And then a star in heaven
brightening—

The star, the glorious star of love.

We do not fear the darkness for "God revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him."

April 26

OF DIVINE INTERRUPTIONS

Hymns—Still, Still With Thee, When Purple Morning Breaketh—Take My Life—On Our Way rejoicing

Lesson—St. John 16:16-24

Text—"A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." St. John 16:16.

I was complaining, as it is occasionally the right of every male animal to do, the other day to my wife that the preacher's life is nothing but a parade of interruptions. He begins work on his sermon and the telephone rings and he is off on some other errand, or he starts out nobly of an afternoon to do some list of calls and gets no further than the first one where he is kept by some well intentioned member who needs more than the ten or fifteen minutes the preacher thought it would take. Nothing ever seems to get done. Life is a maze of unfinished business and interrupted endeavors.

To which the female animal replied, "You ain't seen nothing yet," (Or words to that effect; she's a better grammarian than that). Any mother knows what in-

terruptions are and what havoc they wreck to schedules and days. Telephones and door bells don't belong in the office only. Life is made up of interruptions for preachers and for housewives and for everybody.

There are divine interruptions for which we are tempted to curse God but for which we ought really to thank him. There is plenty of unfinished business whose completion has been interrupted by the hand of God. "A little while and ye shall not see me." How awful! How tragic! Things were just getting started; the kingdom was about to come in. Some were listening to the message of Jesus who had no ears for it before. Some even among the pharisees were interested in the work of the disciples. The program was just under way. The plans were launched. The hopes were raised. Then this: "A little while and ye will see me no more . . ." What an awful interruption!

The best laid plans of mice and men often go astray, because another voice speaks and another hand directs. The world is full of unfinished business.

We need to be interrupted occasionally just as a reminder that God must be hearkened to. It was the whim of men of old time to build a tower reaching unto heaven, and God stopped the work. He confounded the builders by confusing their tongues, and so the tower at Babel was unfinished and the way unto heaven unfound. The tongues were confused at Babel and from that day on one people on the earth was not able to understand another people. But there came a day when the God who interrupted their labors completed the work of these men. For on Pentecost though there were men and women from every nation under the sun in Jerusalem God caused a miracle to happen so that they each heard and all understood the message of the apostle in their own tongue. God's interruption was set aside and though the tower of Babel was not the way, he himself gave a way unto the highest, even Jesus Christ, himself, and in him we all have come to understand the meaning and the way of salvation each in his own tongue, but the language we speak is a common language, even the language of love in Christ.

It is a God sent gift that we cannot take the helm of our lives and plan each day's course and get so far along the road. It is strengthening to be set back. It is encouraging to be delayed. In the fussing and fuming and fretting of our days it is good occasionally to "stand still and behold the glory of the Lord."

But we were interrupted. We were thinking about the disciples and their dreadful disappointment at being told by Jesus, "a little while and ye shall see me no more." But that was not all that he said. If it had been we would be disappointed too and forever. The tragedy of Calvary was an interruption in the march of the kingdom. It was an intervention of the hand of God in the course of history. But it was not final. "A little while and ye shall not see me, and yet a little while and ye shall see me . . ." There is our hope, that though God interrupts our progress he does not stop it. Though he delays our growth; he does not deny it.

"I go to my father." "I go to prepare a place for you." Those were divine interruptions of the course of Christianity. But there is a difference between an interruption which is from man. God's interruptions are for a purpose. And they are only temporary interruptions.

A little while and ye will see me no more, but yet a little while and ye will see me. God's interruptions are only temporary. Has he blocked a passage for you here? He will open up a new one for you there. Has he overthrown a plan, a purpose for which you have been saving and scheming and dreaming? He will give you the materials and show you the way for a new plan and a higher purpose and it will work out according to his good pleasure and will.

May 3

CALLED BY THY NAME

Hymns—Awake, My Soul, Stretch Every Nerve—Fling Out the Banner, Let It Float—Ten Thousand Times Ten Thousand

Lesson—Daniel 9:3-19

Text—"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." Daniel 9:19.

God is Love. This is at the same time the most simple and most profound description of the God whom we worship. It is the answer which all of our experience and learning in the things of religion brings us about him. These are words which are so easily said that the difficulty of understanding them is disguised.

God is love. One of the things we have got to learn about love is that love is agony. When we begin to picture what the love of God really means in our minds and hearts we do not see the picture of a quiet garden laced with sunshine and rich with flowers; nor do we see a kind of life where all is ethereal and lovely and smooth. When we as Christians begin to picture the love of God we do it with a view of Calvary in mind, with its cross and its blackness, its earthquake and its shame.

Some of the agony of God is made clear to us in this prayer of Daniel for the people of Israel who were in exile and bondage because of their own sinful wills. "O Lord," Daniel prayed, "O Lord hear; O Lord forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." The word agony in the Greek means to wrestle and God to answer this prayer would surely have to wrestle with himself. These children of the Hebrews were called by his name and so they, in part, were God himself. This was the appeal Daniel made in his prayer and it seems to be the only legitimate appeal for man's restoration.

Why should we think that we could get off scot-free for our offenses? This is terrible presumption, this matter of forgiveness. A fair price must be demanded. Every crime must be punished. This is the way man found it best to deal with his fellow men. If you sinned, you had to be

punished. If we were always dealing with each other only on a human level this might be the only possible way of doing things. But what Daniel is getting at is the simple fact that we do not deal with each other only on human terms, because God does not deal with us on such terms.

God has made it seem reasonable to Daniel that he could expect God to deal with man as though he were dealing with a God. Love is the life of man, because love is the nature of God. If man were only man, subservient and subject to the power and wrath of God, that were one thing. But man is better than this—much better. "This is mine," God has said about man, "and if man fails then I will have failed, and if man is destroyed then I will have been defeated and in part destroyed as well." Our salvation is that in God's eyes we are not to be treated only as men, but as he would treat a fellow God, and therefore not merely to be punished for our sins, but to be forgiven and caused to stand upright and strengthened by his might.

This, of course, immediately says something about the way we are to treat each other. If God will not treat us as slaves, then we have no right in all the world to treat each other so.

There is no other road to love of God than that which winds by way of the love of our fellow men.

And if the name of God is upon us we will love as he loves not easily in word alone, but paying the price of agony, of wrestling with ourselves and our consciences.

There is one other thing about the love that goes by God's name that is not present always in man's love. That is that God always can see the end. He sees the end. Where men see only ruin, God sees the rebuilt city. Where we can see only the shattered pieces of our lives, God can see the accomplishment of what he hopes for us. We are called by his name and we will stand according to his forgiving grace and mighty power always in the end not ever to be subdued or defeated or cast down.

You are called by the name of Christ, you Christians. How will men know it unless you act as though you belonged to him, unless indeed you are not "of Christ" but verily Christ himself in your deeds. Live up to your name.

May 10

A LION IS IN THE STREETS

Hymns—Forward, Be Our Watchword—God is Love; His Mercy Brightens—Sinners Jesus Will Receive

Lesson—Proverbs 26:1-15

Text—"The slothful man saith, there is a lion in the way; a lion is in the streets." Proverbs 26:13.

Fear is one of the most powerful emotions in our human experience and each one of us feels its pressure now and then. And there are times when it is a useful thing. Angelo Patrix has said, "Education consists in being afraid at the right time." There is a fable from old-time about a lion and goat who quarreled at a water

hole as to which should drink first. There was plenty of room for them to drink together, but they quarrelled about precedence and were preparing to fight it out when, looking up, they saw the vultures, wheeling low about them, waiting for the battle and for its aftermath. And their fear of the carrion birds brought peace between them. There is a wise use of fear; it can be uniting force between men when danger threatens.

But there is a destructive use of fear too. It can be a hampering barrier to our getting anywhere. It can be a reason for our laziness. "The slothful man," the Book of Proverbs has it, "the slothful man saith there is a lion in the way; a lion is in the streets." We are often guilty of creating fears which keep us at home. There is a lion that stalks the streets of our lives, and makes it dangerous for us to be up and doing.

One of these lion-fears which is in the streets of our imagination is the idea that the job we have to do in life is too big for us to do. We are afraid that we are not strong enough for life. If we were well-armed with a crack pistol, and knew smartly enough how to use it, it would not matter if there were a lion in the way. "That is the real curse of Adam," wrote C. E. Montague, "not the work in itself but the worry and the doubt of ever getting it done." If you have done a hundred things there are two-hundred still left for you to do. If you have seen a dozen people there are two dozen who have not been seen.

For some of us there is a lion in the streets of our lives because we have not organized our lives and we do not know how to cope with it. There is no beauty to our lives, because there is no order in them. There is no peace in our soul, because there is no discipline. We spend out time in little dribbles and before we know it it is gone to come no more, and we are beaten because we cannot call them back again to use to a higher purpose and a cleaner aim. We live lives of passing whim and purposeless drift, and when we finally get hold of the rudder we have lost our way so desperately that we cannot find homeport again.

But, my friends, there is a Daniel for us, there is a dispeller of fear for our lives, there is a lion-killer who will drive away all distracting doubts and hampering fears. A sailor in a shipwreck was thrown upon a rock and clung to it in great danger until the tide went down and he was rescued. Later a friend said, "Jim, didn't you shake with fear when you were clinging to that rock?" To which Jim replied, "Yes, I shook with fear, but the rock didn't." Christ is the rock of our lives.

Are you afraid of the lion because he is too big for you? Do you hold back from life because there is to much for you? There is none of that with Jesus. He does not wear the haggard look of one who has reached his limit. He spent himself without stint but there was always something more held back, and ready for the next job. He can give you adequate resources for every day and for every duty, for the heavy and fearsome responsibilities you would like to run away from, for the beating down of every enemy, for the

slaying of every lion, for the defeat of every despondency, for the death of every fear. You have not the power, but he has the power, and he will give it to you—"not by might nor by strength but by my spirit," said the Lord.

The absence of discipline, the lack of purpose, the feeling of lostness have beaten many down. But this never defeated Christ; there was discipline with him, the discipline of time, the discipline of thought, the discipline of heart's desire,—and we have been called to be disciples. Dugal McFayden told of an experience he had in the Alps. It was June, and as they were carefully making their way through a pass a snowfall covered all the marks on the cliffs which had been giving them their direction. Even the guide had been depending on these chiseled signs. But all he did was to lead them to a sheltered spot and tell them to sit down. Nothing for it, he said, but to wait. It could not be long. When the sun comes out and begins to melt the snow we shall find our trail again. The road, you see, was still there. It only had to be made plain. Hold on to that, says our faith. Christ's way is there. Rely on him to make it plain.

The slothful man saith, There is a lion in the way; a lion is in the streets. But the man in Christ saith, "I am with him and through him with God and I have found my peace." For my God has sent his angel and shut the lion's mouths that they have not hurt me.

May 17

PENTECOST

Hymns—Spirit of God, Descend Upon My Heart—Come Holy Spirit, Heavenly Dove—O Grant Us Light that we May Know

Lesson—Romans 5:1-11

Text—"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:5.

The story of Pandora's box is almost too well known to warrant retelling, but it is a curious parable of the plight of modern man. It is a tale of woman's chief failing, as the Greeks saw it; unlike Eve who brought the world to ruin by her pride and obstinate disobedience, Pandora set loose in the world all manner of evils and of disease by her unshakable curiosity. This was the world's tragedy, but the Gods were filled with grace and at the bottom of the box, begging to be let loose when Pandora in her haste slammed it shut again was the panacea for all these ills. "Let me out," said a feeble voice and the box was open again and forth flew our help in times of trouble, the easer of our pain and the comforter of our sorrows, the fair creature Hope.

This is our plight. We live in a world that is still demon filled, though because we have named the devils, we can perhaps live a little easier with them. The winged creatures of Pandora's box still plague us as the mosquitoes at the sea shore plague us, and our comfort is still in the one last occupant of Pandora's box; our help is

still our hope. And rightly so. The Christian church has always held in the words of Saint Paul "And hope maketh not ashamed . . ." Which is simply to say that our hopes are not in vain in the Lord.

What is the Christian hope? This is our hope—that the world can grow better through the life of the Christ who is Lord of the Church. We picture a world that can be improved by men who are changed by the living Spirit of the living Christ. We imagine a freer world and a brighter world and an easier life obtainable in time and not waiting for eternity. This is our hope that has been partly won by the church and which shall continue to be the province of the church's welfare until it is wholly won. This is our hope.

But there is a deeper hope, a more personal dream. We hope in the church that the soul of each individual man will be made new. There is a sorrow in our heart, the sorrow of a chasm made deep and wide by our singing, between God who is our home and our own position, for we are dwellers in a far country, lonely, alien, cut-off. But there is hope for us, for Christ has come to call us home. The lamb of God has been slain that we may not taste death. The tomb of Joseph has been robbed by God that our graves need not remain full. This is our hope, that the prodigals may come home and be made welcome and warm and won to stay.

But there is an even prouder hope than that. There is the hope of the resurrection and the dream that says we can share its truth and glory. It was not empty rhetoric when David Livingstone said it was not just himself who went tramping through darkest Africa; it was David Livingstone and Jesus Christ together. Jesus Christ can and does come into your life and into mine, to make the stern days brighter and the heavy loads easier to bear. He is where we are, and our hope is that in his grace and by his might we shall one day be where he is.

May 24
(Memorial Sunday)

THE LAST FULL MEASURE

Hymns—For All the Saints who from their Labors Rest—The God of Abraham Praise—Rejoice the Lord is King

Lesson—St. John 15:12-27

Text—"Greater love hath no man than this, that a man lay down his life for his friends." St. John 15:13.

I do not very often visit art galleries. When I do, however, I am confronted immediately with a dilemma, the horns of which are two equally frustrating emotions. Either I have the sensation about the pictures and pieces of sculpture which are displayed there that they are futilely worthless and I have been simply wasting my time to come in and view them. This is the less frustrating of the two emotions which seize me in an art gallery. The second is harder to shake. I am sometimes so struck by a work of art that I want immediately to take it from the museum walls and carry it to my own home. This is utter frustration—to see what you simply cannot own, and to know

that it cannot be yours to have and to hold. Fortunately the way out of this dilemma is before me. In the case of my excursion into the realm of art and its appreciation the way out consists of adopting an attitude, the sense of which is summed up in Paul's cogent phrase about contentment. I simply must learn to be "content in whatsoever state I am," and to accept the inevitabilities of life and the limitations of a preacher's pocket book in this realm as in most others.

It occurs to me that there is a spiritual parallel to this gallery dilemma. When we visit the world's most supreme work of art, the perfect life of our Lord and Saviour, Jesus Christ, we come away with a sense of futility and frustration about our own lives. There are times in the pages of the gospels when we catch a glimpse of what he intended for us and for all who would follow him, and we stop dead in our tracks and say, "This is not for me; I cannot strive to that end. The goal is too high, the aim is too perfect. Such challenges which could drive us to despair are these: "Be ye therefore perfect, even as your Father in heaven is perfect." Or this: "Greater deeds than I have done, ye shall do." Such things are high; we cannot attain unto them. Yet, we must.

From the days of Thermopylae till now brave men and women have been doing just what our Lord says men must do if they would be his followers. Courageous soldiers and notable heroes have been paying the price he did not hesitate to pay, the last, full measure of devotion, the price that is laid down for the greatest heroism, "the greater love beyond which man cannot go, that a man lay down his life for his friend."

We come together today in remembrance of such heroes. They were young men who heard the call of country's trumpet and answered it. They were ordinary men not to be picked out of a crowd by any of us as especially gifted or tremendously brave. Yet, when circumstances made the demand, they paid the ultimate price. When the hour struck they did not shirk their duty.

We can easily ask, was the price worth the quarter? What was gained by it all? In two wars of world-wide significance and one 'police action' within the lifetime of most of us, the price was asked, and the threat of the future is that it will be demanded of us again and again in years to come to take up arms and defend ourselves or to march to the music of war-drums for some little nation, overrun by a tyrant who thinks less of a human life than we do of a dog's. Was it worth it? Will it be worth it in the years to come? What is to be gained by it all? Not much, really. There is no land held out to the conqueror, there are no laurels for the brave, there is no crown for the victor. Except the satisfaction of having won a tomorrow for somebody who was denied many yesterdays. There is that about freedom—it does make the sun to shine on a fairer day. John Inglesant, Royalist courtier and religious thinker, pondering the prospect of a better and happier England, said to a Puritan officer in bidding him good-bye: "I hope, sir, that we shall

one day stand together in a 'brighter dawn.' But a few days later the officer fell in battle and John Inglesant saw the new meaning that providence had given to his words.

Are men worth it? There aren't many men for whom one would dare to die. Who would you die for? Your son, certainly. Your father, your brother, without much doubt? Your friend, maybe. Your neighbor?—perhaps. But most of these young men have given their lives for utter and complete strangers. Korean men and women; Italian children; French, German, Russian, Japanese—we've not stopped at giving our sons for any of them. What is there in men which makes it worthwhile to die for them? Surely there aren't many heroes among us; there aren't many noble characters for whom liberty has been won. Lionel Trilling tells us that Leon Tolstoy found the real heart of man's character, the nub of his worth. In his introduction to Tolstoy's *Anna Karenina* Trilling shows us what we are:

... (here is) constituted as reality the judgment which every decent, reasonably honest person is likely to make of himself, as someone not wholly good and not wholly bad, not heroic yet not without heroism, not splendid yet not without moments of light, nor to be comprehended by any formula yet having his principle of being and managing somehow, and despite conventional notions to maintain a curious dignity.

It is such men, splendid in their own way and composed of curious dignity for which we are asked to die, and it such men we are and for us others have paid the last, full measure.

"Greater love hath no man than this that a man lay down his life for his friends." There is one who laid down his life for us and has called us his friends. To be made worthy of him we may not be asked to pay that last and final price, but we must be ready to do it.

May 31

BEFORE A FALL

Hymns—Guide Me, O Thou Great Jehovah—In Christ There Is No East or West—Lord Dismiss Us With Thy Blessing

Lesson—Daniel 4:28-37

Text—"Now I Nebuchadnezzar praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Daniel 4:37.

It is as inevitable as that day comes before night and that winter precedes spring that pride goes before a fall. There is a time which cannot be escaped when the haughty man will meet judgment and the man who trusts in his own power will meet defeat and failure. If there is a God of any kind it is certain that if man rules, God will overrule, if man proposes, God will dispose. The God whom we worship is described by this pagan king of Persia in terms which we must accept. "Now,

I Nebuchadnezzar, praise and extol and honour the king of heaven all whose works are truth and his ways judgment and those that walk in pride he is able to abase."

The cure for pride is not talk but experience. Until the fall comes the proud man will simply laugh at this axiom. It is almost as certain that you cannot teach a child that fire burns until he has seared his finger that you cannot teach a proud man that pride will ruin him until ruin comes. You do not teach man this lesson in a classroom or in a laboratory.

This truth is evident as we travel back in time to see the ruin one after another of all of the kingdoms of blood and of iron. The Assyrians, the Babylonians, the Greeks, the Romans, the Manchus, the Germans, and now the Russians all have taken the sword and have inevitably perished by the sword. His spirit is the spirit of humility and of meekness.

But what is it, this meekness? It is first of all the belief that there is one who is mightier than I, all whose works are truth. In a time when outside appearances are considered so important it is rather dangerous to look under the surface of things. Of very few men who produced things could we say today that all their works are truth. From the cradle to the coffin more attention is paid to the outward shine and glamor than to the workmanship and worth that go inside. But God is a workman who needeth not to be ashamed, and all his works are truth. There is much in Scripture that we will not believe, because it does not suit us. We would like to escape the consequences of our acts. We would like to literally get away with murder, but the word of God does not say so, and the work of God does not allow it, and all his works are truth. It looks as though the wicked flourish as the green bay tree and the evil does prosper, but this is not the way of it. The meek man learns that the God of the universe has a rule for us to follow, and a discipline for us to accept, and our times know no greater need than the inward discipline of the meek.

The meek man has learned that those who walk in pride, God is able to abase. And we have needed it. If we never made a mistake in addition we would not have learned so easily that two and two are four, always and inevitably. If we did not have storms we would not know what sunshine was really like. If we do not fall we would not recognize the value of being lifted up again. The most glorious gift that God has for us is reconciliation and forgiveness. The bridge would not have had to be built if it had not fallen. The meek man has learned the value in darkness—it makes the light shine brighter.

The ideals, the values, the personalities before whom a man is humble becomes the means by which he fulfills his destiny. For these things take even the little that we are and make much of it; they turn us into slaves for a while in order that we may emerge "More than conquerors". They defy even the plea of the spirit for self-preservation in order that the soul may be free. They have learned the great truth that it profits man nothing if he gains the whole world, and yet loses his soul.

The meek has learned that there is nothing which a man will give for his soul. Yea, verily, "blessed are the meek," the humble-minded, in their seeking for truth, loyal in their surrender to the "vaster issues" of life, disciplined by their humility before Jesus Christ; they are blessed for they shall inherit the earth, and the kingdom of God shall be theirs.

June 7

THE EVILS OF AN INHERITANCE

Hymns—O Saviour, Precious Saviour—Through All the Changing Scenes of Life—O Could I Speak the Matchless Worth

Lesson—Proverbs 20:20-27

Text—"An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." Proverbs 20:21.

Sometimes what looks to be a complete blessing in life turns out to be a disguised danger. Prosperity can be so. It seems to have been true that man is meant to be tested. And unless a man's spirit has space in which to stretch it cannot grow. When things become too easy for a man, he gets too used to taking life easy and will not face the times of temptation with anything like strength of courage at all. Prosperity can make the way too easy for a man. The author of the book of Proverbs probably saw what some of us have seen in life, a young man to whom the goods of the world were handed without worry and without fret on his part go tottering over the brink to moral failure and spiritual bankruptcy. And he wrote, "An inheritance may be gotten hastily at the beginning, but the end thereof will not be blessed."

"An inheritance may be gotten hastily at the beginning . . ." We have a great faith which has been given us by the work, the blood, sweat and tears of our fathers in long lines of generations fading back into the distances of time. The hymns we sing say noble things about Christ. The creeds we say and pretend to follow are great oratories of faith. But they are not our words, beaten out in the fires of our own experience, coming out eager and passionate and really meant, with the zest of a personal discovery behind them. They are not what we have come to know about him,—in many cases they are meaningless phrases whose purpose we could not explain to ourselves and certainly not to others.

For one thing an inheritance is evil because it makes life too easy. There ought to be hardship in life. Some of us are willing to leave it to the church to do everything for us. But do not forget the teaching which says that you are the church, and if you will not do it, it will not get done.

"I know whom I have believed," cries Paul and sets that down as an impregnable rock in the midst of the swirling waves of the world's doubt—"I know." And Peter in his letter breaks out hotly, "It is no cunningly devised fable we are giving you for we are eye-witnesses of Christ's majesty." And best of all there is St. John. "This thing that we are declaring unto you, is of what existed from the very beginning, of what we heard with our ears, of what we saw with our eyes, of what

we witnessed and touched with our own hands." Men have seen these things at work; men have heard these previous words from his own lips, their hands have reached out and found a clasp, a grasp, a touch of his own hand in theirs. On the eve of the battle of Agincourt, the English army was restless and could not sleep. The men knew that the French whom they would meet in battle array the next day out-numbered them, and could out-fight them and that defeat for them was almost certain. But one thing saved them; one thing kept them from being downhearted; THE KING was with them.

The royal captain of this ruin'd band

Walking from watch to watch
from tent to tent

.....ever wretch pining and pale
before,

Beholding him, plucks comfort
from his looks:

A largess universal like the sun
His liberal eye doth give to every
one,

Thawing cold fear, that mean and
gentle all

Behold, as may unworthiness
define,

A little touch of Harry in the
night.

A little touch of Christ in our lives is
all we need. But we need the little touch.
It does no good for me to say to you, "He
touched me here, and I was whole." He
must touch your sick limb, your blinded
eye, your deaf ear, your blighted spirit.

Another of the evils of an inheritance
is that it is unreal to have a legacy that
has been handed to you. You are always
spending another man's money and it is
not yours to spend, or you are always
repeating another man's words and they
don't ring true. Voltaire was one day walking
in Paris with a friend when a religious
procession passed them, carrying a crucifix,
and Voltaire lifted his hat. "What?" said
his friend in amazement, "Have you found
God?" "Ah," was Voltaire's sad and bitter
answer, "we salute, but we do not speak."

We have looked at the evils of an inheritance. The alternative to an inherited
faith is a faith for which you have worked,
an experience which you have earned.
When you call him Saviour, Lord, and
King you will not be repeating what
others have told you. You will be saying
it of yourself. And so shall all things be
made new.

June 14

WHO KEEPS FAITH?

Hymns—This Is the Day the Lord Hath Made—How Glorious Zion's Courts Appear—Since Jesus is My Friend

Lesson—I Thessalonians 5:12-28

Text—"He who calls you is faithful and
he will do it." I Thessalonians 5:24.

It is necessary in this life to have something
which we can trust. Everything
changes. Time has its way in all things.
The communities in which we live change.

The buildings to which we aspire; the
hopes we build; the dreams we cherish;
all these things fail us in time. We need
something on which we can count. Paul
in this text has pointed the way to a faith
which is timeless, to a trust that is certain.
"He who calls you is faithful and he will
do it."

In one of the fairy stories we read as
children three giants confronted the hero
just as he was setting out on his romantic
quest. On the path of our life in Christ
three tyrannical figures arise and try to
drive us back to slavery. Their names?
The name of the first is Yesterday; the
name of the second is Today and the name
of the third is Tomorrow.

Our God is the God who called us to
serve him. He kept faith in our yesterdays.
"He who calls you." What's done can
never be undone! This is our fear and our
dread.

But the God who keeps faith, kept
faith with us in the past. "He who called us."
There is no greater ascription than this.
He who called us away from sin and
disappointment and regret, will guard us
as well from the return of them to haunt
our days. He will be your rear guard,
Isaiah told the people of Israel about our
God. And he will guard our rear too
from the enemy of empty remorse and use-
less regret that might come upon us to
eat us up.

The second giant is today. This giant
points to things as they are. All of the
things we had hoped to do and that are
not done make us despair. All of the
things we hoped to be and are not haunt
us and make us dejected. But he who
called us is faithful. Faithful over today.
Our God is able.

He is in our todays. The souls of scepti-
cal men would sometimes deny it, but
he comes breaking in upon them. He who
called you is faithful. He is in your todays.

The name of the third giant is to-
morrow. And he looms largest and ugliest
and most frightful of all. The unknown
future, how it frightens us. We imagine
all sort of things. Perhaps you have seen
reproductions of ancient maps. There is
one which an old pilot showed to Henry
the Seventh in the year 1500. One or two
continents are missing, but there are ample
compensations! ! For all over the unex-
plored territory, you will see written:
"Here be dragons!" "Here be demons!"
"Here be sirens!" "Here be savages
that worship devils!" How did the map-maker
know? He had never been there. And
that's precisely the point, he had never
been there, and what he had never seen
helped him to paint the most frightful of
pictures. But on his copy of such a map
as this, Sir John Franklin, the great ex-
plorer wrote, over all the unknown lands
and all the uncharted seas, "Here be God."

The future is uncertain, but one thing is
certain. "He that called you is faithful,
and he will do it." Tomorrow loses its
quality of fright when we know that
"Behind the dim unknown, standeth God
amid the shadow keeping watch above his
own." For our tomorrows lead on to his
eternity.

Old Uncle Tom in Harriet Beecher
Stowe's novel fell into the dire hands of
Simon Legree, and to the old man Legree

comes with threat and whip, "How would you like to be tied to a tree and have a slow fire lit up around ye?" asks Legree. "Wouldn't that be pleasant eh, Tom?"

"Mas'r," says Tom, "I know ye can do dreadful things—but—" he stretched himself upward and clasped his hands—"but after ye've killed the body, there ain't no more we can do. And oh! there's all eternity to come after that."

And he that called you is faithful and he will do it. Even tomorrow fades in his grasp into eternity.

Keep faith with him, for God will keep faith with you.

June 21

WHAT IS IN MAN?

Hymns—Praise the Lord, Ye Heavens Adore Him—Jesus I Live to Thee—God Is my Strong Salvation

Lesson—St. John 2:13-25

Text—" . . . Christ knew all men and needed no one to bear witness of man; for he himself knew what was in man." St. John 2:25.

Psychology has won its day in our generation. We have discovered that success in business and in entertainment hinges largely on a knowledge of what is in man. The instruments of persuasion and propaganda are around us on every side. We are guided by them to buy what we do not really want, to vote for a candidate whom we do not really know and to go for a trip to a place where we do not really want to be. Psychology has become the tool of advertising, the instrument of education and the means of bringing up our children.

Does it somewhat surprise us to learn that there is a divine psychology too? Is it something of a shock to learn that God acts towards us in such a way that he is accomodating himself to our mode of thinking, to our way of reacting? Here for one brief moment it looked as though he were surely on the way to success. "Now when he was in Jerusalem at the Passover in the feast day many believed in his name when they saw the miracles which he did." Now, if ever, one would think was the time to strike. He is in the center of the nation at the most important day of the year and "many believe in him." But he did not act then, and the evangelist tells us why. "But Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man, for he knew himself what was in man."

This of course has been the secret of Christ's attractiveness in every age. The daily psychology that will never cease to work with accuracy is the psychology of Christ who always knows what is in man. If our lives are to be measured at all, they must be measured with Christ as the standard and with his knowledge of us as the rule. His verdict, only his, is final and cannot be challenged.

What does Christ see in man? He sees our innate fickleness. He recognized that we are loth to give our loyalty to any cause, and quick to change it to a new one. It was marvelous to see this miracle worker. But this kind of wonder and awe would not proclaim a gospel nor build a

kingdom. It was good only for a little while. There are people who come to Christ's church out of similar motives. They have found a surcease from care and a work of comfort, but there is nothing here to make them get up and work. They do not realize that the kind of loyalty which Christ demands asks for a sustained effort of a lifetime's length to apply ourselves to whatever is at hand to be done.

Rudyard Kipling has given us a prescription for our doldrum which is related to what Christ asks:

The cure for this ill is not to sit still and frost with a book by the fire,
But take a large hoe and a shovel or so and dig till you gently perspire.

Christ knows what is in man and he will not trust himself and his gospel to the man who is only half-committed to it, for this kind of shallow allegiance will produce no lasting results for him and his cause.

But on the other hand, Christ knows what is in man and surprises even man with what he finds there. If only someone believes in us, there is no limit to the extent to which we can go in life. What is latent in our souls has got to be drawn out by the abiding trust and constant faith of somebody else. Nothing will produce such results in a man as a work of encouragement when he is low. And how many countless thousands have been helped to be better men and women because of what Christ saw in them.

"The modern world began," said John MacMurray, "with Christ's discovery of the individual." And your world will begin anew when Christ discovers you and lays his discovery bare before you. Christ has a marvelous double image of each of us. He sees us as we are—exactly as we are, so that we cannot hide anything from him. If this were all he knew of us we would be ashamed to face him, and afraid to follow him. But he has another picture of us. He has a picture of us as we can be—with all the power we have to spend for his cause, with the energy and talent we have to give to his kingdom. He knows what is in us, and if we trust to him, he will help us to bring it out.

We are smitten at heart when we know that Christ knows what is in us. But we are also made to stand upright by his seeing in us more than we see in ourselves. Christ knows what is in you. Give it to him.

June 28

SUCH A LONG TIME

Hymns—Glorious Things of Thee are Spoken—Nearer My God to Thee—God Moves in a Mysterious Way

Lesson—St. John 14:1-11

Text—"Jesus saith unto (Philip), Have I been so long time with you, and yet hast thou not known me, Philip?" St. John 14:9.

For three years, so tradition has it, our Lord and his company of faithful men plodded the lanes of Galilee and lived in intimate closeness. Together they shared

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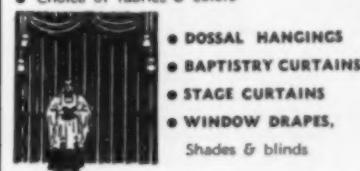
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the glories of his precious insights and the wonders of his sweet teachings. Together they dined and walked and slept. They knew the sanctity of the same roof over their heads; they felt together the stabs of hunger and gloried over the often meagre rations of their journey. And now, at last, they had come to the fellowship of suffering, to the tender parting and the last meal together, to the pain of lonely anguish and the terror of tomorrow's unknown dangers. It is not strange that our Lord is brought up short by Philip's intense question, "Lord, show us the Father, and it sufficeth us." It must have been with a regretful sigh that our Lord answered this one of his men, "Have I been so long time with you, and yet hast thou not known me, Philip?" Three years is such a long time, and now at its end, this one had no more idea who Jesus, the Son of man was than to ask to see the Father.

But our Lord's disappointment in Philip should only serve to remind us of our failing here too. For most of us have been numbered among the church's members for longer periods than three years, and our introduction to the words and ways of Jesus goes back long before our formal entrance into the church's lists. If only we could see God at work in the world, we say. If only we could feel the touch of his hand on ours and hear the sure sound of his voice in our ears, how much firmer our faith would be, how much surer our feet would move to the music of the marchers. And all the time, we have lived with him and walked beside him and heard his leading and felt his hand on us for guidance. And yet, we have not known him.

There are sounds that speak all about us, telling tales of God's unity and of God's peace. There are the words of philosophers and the rhythms of poets which give utterance to the bravery of man with God at his side and the grandeur of man with God in his heart. The Over-streets have reminded us that the elements with which the weaver of melodies works are neither new nor especially his. "As Browning reminds us," they say in a recent *Saturday Review* article, "They are everywhere in the world." The very sounds available to the musician for the making of a new unity were present in the confusion of Babel and in the rhythms that leveled the walls of Jericho. He does not need better sounds; the old ones will become a new magic if he is able so to feel their intrinsic qualities that he can bring them together into a new, mutually supporting unity. "Have I been so long time with you . . . and yet have ye not known me?"

There are angels on our paths. Think of the men and women you have known closely who have shown you the way and lighted windows for guidance when your path grew tangled, and your decisions blurred. There have been those whom we love and whose love for us has rescued us from many a foolish fancy and many a hasty act. These have been our angels, to bring calm to troubled minds. On them, moving and strong, has been the hand of God. "Have I been so long time with you . . . and yet ye have not known me?"

But there is one other who has shown

us the Father, "And it sufficeth us." For there is one only in whom we have seen

How beauty is excell'd by manly
grace
And wisdom which alone is truly
fair.

And that is the one who is God, and who is the Son, even Jesus, the Man from Nazareth, the crystal Christ. In his purity we know the passion of purity, in his grace we see the beauty of grace, in his voice we hear the truth of the Word made vivid, made flesh.

July 5

ON RENDERING TRIBUTE TO CAESAR

Hymns—Once to Every Man and Nation
—Peace, Perfect Peace—Thy Life was Given for Me

Lesson—St. Luke 20:19-33

Text—"And (Jesus) said unto them, Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's." St. Luke 20:25.

The text which we have taken this morning has long been the favorite argument of many that our Lord intended there should be a wide and complete division between the church on one hand and the state on the other. Did he not say to the Pharisees who asked him about paying taxes, "Render unto Caesar the things which be Caesar's and unto God the things which be God's?" But I insist that what Jesus was saying was not that there is a separation between church on the one hand and state on the other, at all. I fear that we have allowed what we announce to be freedom of religion in this country to become instead freedom from religion. We don the mask of piety on Sunday and sit in lowly semblance in our pews, but on Monday through Saturday we act as though church and religion and God-in-Christ were banished to another continent entirely. Let's get it straight. Christ did not say, "Sunday belongs to God; render that to him, and the rest of the week belongs to Caesar, give that to him." For he has said in another place, "No man can serve two masters; for either he will hate the one and love the other or else he will hold to the one and despise the other."

The mistake we have made here is a common one. We have been moving on the world's level. We have been saying—religion is idealistic and impractical; politics are real and down to earth, and they do not mix. Jesus has taught us differently. He has said, if we learn our lesson directly from him and not from those who think they are his interpreters, that life has another dimension, that there is an "infinite perpendicular from the stars" which reaches down and touches not one spot of life but all of it.

There is a debt we owe to the state, which we cannot escape by flying to our faith for protection. There is a debt we owe it even when we feel it is corrupt and wrong. There is a debt we owe it even if we feel we are exiles in the state.

Jeremiah had some sage advice to the Hebrews about how they were to behave while they were in exile. What did he

tell those who by the waters of Babylon sat down and wept when they remembered the beauties of Zion and the grandeur of Jerusalem? Were they to rebel in this new city, or simply to lament? No! "And seek the peace of the city whither I have caused you to be carried away captives; and pray unto the Lord for it; for in the peace thereof shall ye have peace." There is a debt we owe the state, and the church has always acknowledged it.

Part of that debt is not only to pray for the peace of the city but to seek it, and partly we seek it through politics. Those who think that the true faith can never get into politics should remember that zeal for a false faith can and does. National aggrandizement, private expediency, tribal doctrines of blood and soil openly take the place of morals until man begins to lose his mind in the suppression of thought and his soul in the body politic. We can shut our eyes to what we are, and begin to regard only what we have. Things count, and life grows cheap and the scene ends in emptiness and hysteria and a hard slavery to our own sterile lusts. Is this what we want? This is politics without faith.

And faith free from politics is empty too for all it can promise is pie in the sky by and by. I think our faith holds more for us than that. I think it has something to do with providing proper housing and decent standards of living for all peoples—if it hadn't we would not have sent farmers and doctors and nurses and educators to our mission stations but only preachers.

We need both. We need the brightness of our hope in God and our faith in Christ and our zeal in the Holy Spirit to take the dirt out of politics and the graft out of politicians. Without this faith you cannot fight city hall, but with it there is no kingdom which will not fall or transform itself to become the Kingdom of our God and of his Christ. We need the hard facts of politics, the interplay of special interests, and the deals and compromises of the world, I think, to free our faith from haziness and dreamy unreality. For without it we will always be thinking about tomorrow and never doing anything about today.

May it not be for the sake of Caesar and the city that we render tribute to God, and may it not be for God's sake that we render just and proper tribute to Caesar?

"And seek the peace of the city . . . and pray unto the Lord for it; for in the peace thereof shall ye have peace."

July 12

BORN FOR ADVERSITY

Hymns—Praise the Lord, His Glories Show—Jesus, I My Cross Have Taken—I Love Thy Kingdom Lord

Lesson—Proverbs 17:14-24

Text—"A friend loveth for all times and a brother is born for adversity." Proverbs 17:17.

We are living in a private world. The neighbor has vanished from our community. There are very few such persons as those described in this proverb now. "A friend loveth for all times and a

brother is born for adversity." Most of us prefer it this way. We have learned to live not like brothers under the skin but as strangers. We have come to worship each in his own church, and are little concerned if our neighbor chooses to worship in no church at all. And the end is the clash of life with life; of power against powers. The end is every man for himself, and the devil take the hindmost; only the irony is that the devil has fallen into the habit of taking, not the hindmost but the foremost and all who are in the race.

Most of us are content with the shape of things as they are. We don't mind letting the other fellow alone just as long as he in turn will let me alone. We like the policy of "Hand's Off". We are strong for the policy of letting each man go his own way, in the strong conviction that we are all headed for the same place any way. What does it matter how we get there?

But that isn't what the Bible says. In the Bible there is no hiding about or running off into the crowd. From the beginning there is a strong sense of solidarity, a feeling of friendship, an aura of community. From the very beginning it is the story of a family, of Abraham and Isaac and Jacob; men and women gripped by the onrushing sweep of the almighty, like hurrying forms in a gale, but gripped together until their footsteps begin to echo down the ages, and great words are torn from their lips to echo back and forth from Genesis to Malachi—words of a family strain, of comforting one another, of hope in one another and for one another.

And in the New Testament it is a company, a great fellowship, marked by a touch on the arm, a gesture by the lake, a glance of the eye, and a whispered invitation, "Come, follow me . . ." We are marchers together to a mighty music, a solidarity of companionship and of striving together for the right.

What we are getting at is that the really tragic man in our day is the lonely man, the man who wants to stand alone. For he is the man who has no helper, simply because he has denied himself any help outside himself. There are those of us who would chase our brother away when adversity comes. We would not expect to be called to help him and we can see no reason for expecting him to help us.

Some still persist that they will go their way alone. They are like little children who have learned to sing the notes of the scale. They are fine at the beginning; do, that's easy; and re that's not much harder. But then they get stuck and it's me, Me Me ME all the rest of their lives. They are like the old man in one of Saroyan's stories who played a cello which had only one string left, and on that one string he played one note from morning to night, day after day, hour after hour. When his patient wife timidly pointed out that other cellists kept changing their fingers up and down, from one position to another all the time, he laid down his bow and looked at her with a pitying smile, "I might have expected that from you," he said, "your hair is long, but your understanding is short. Of course other players

keep moving their fingers. They are trying to find the right place. I have found it!"

Many of us blindly think we have found the right place when we have found our place, but the Bible keeps moving us along; our faith keeps prodding us forward; Christ keeps disturbing our complacency. We can't sit still and enjoy ourselves. . . . a brother is born for adversity . . . not for his own you understand, but to bear and to share in another's."

There is a law in the church's family about the assuming of individual responsibility, "Every man must bear his own burden," and we hear a great deal about it these days. But there is another law to balance it, "Bear ye one another's burdens." This is the law of mutuality, of sharing, of stewardship. We have thought some of us that this is altruistic, it is ethical, it has to do with "the milk of human kindness". It really hasn't anything to do with the way men must act towards one another, basically. It hasn't anything to do with what man does. It has to do with what God did. For that reason, it is the most exalted law in the church. For it is a law outside law. It is the law of love.

July 19

AND BE YE SEPARATE

Hymns—"Christ, of all my Hopes the Ground—Jesus Saviour Pilot Me—Make Me a Captive Lord

Lesson—II Thessalonians 3:3

Text—"Now we command you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition which you have received from us." II Thessalonians 3:6.

The question is "What is the relationship between the church and the world?" Every Christian walks a razor's edge between the two. We are all members of the church of Christ which is the kingdom of God on earth. But this has not changed us. We still have tongues which parch with thirst if they are deprived of water; we still have stomachs which hunger for food, hands which yearn to touch the earth and the things of the earth, hearts which hunger for fellowship with men and women everywhere, not only those who are members of "the household of faith." The Christian is caught in a dilemma of involvement. He is in the world, yet he is ordered by the captain of his salvation to be not "of the world."

We are caught by our allegiance. There is only one motive for the Christian life. There is only one mission which she has to proclaim and only one task which she lays upon her members. That is to announce to the world by word and by deed the glorious fact of the New Testament proclamation of the Lordship of Christ. There is only one thing we have to do on earth and that is to announce to the world what the New Testament Church fashioned into its first creed in only two words, like two sudden thrilling notes of a trumpet: *Kyrios Jesus, Jesus is Lord.*

But what is the Christian to do about the world? How much is involved in our separation from the atmosphere in which

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we live? Paul made it quite clear to the Thessalonian Christians that they were to be a people who had come apart and been made separate. "Now we command, you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition which you have received from me." That's unmistakeable; that's clear. But we are reminded, for one thing, of the obvious fact that Paul and the Christians in Thessalonica did not think for one moment that they would have the problem to deal with for very long. The first Christians were sure that Christ was soon going to come and wind up history and set them free from the weight of the world and from the tension created between their faith and their environment. The teaching of Christianity was an *interim ethic* at first.

But this obviously is not for us. After two thousand years we have lost our sense of expecting the immediate return of the Messiah on clouds of glory to say "It is finished" to time, to the world and to the evil around us. We have got to cope with life and cope with it on practical terms. How are we to deal with this problem?

For one thing, we are not to be assimilated by the world. The danger is that you are not able to tell a Christian from a non-Christian in today's world. Christians own just as many shining Cadillacs in America as non-Christians. There are just as many television sets; there are just as many mink coats in Christian homes as there are in non-Christian. We are being assimilated by the world. We are indistinct. We who are supposed to be the salt of the earth have lost our tang. We who are supposed to be the lights of the world have refused to shine. We wear no distinctive garb; we have no secret passwords; we do not live apart in fraternal communities. We have decided to make our witness for Christ a living witness by partaking in the activities and events of the world and her history, and for many of us the witness has been overcome of the world.

But let there be no misunderstanding here. The alternative to assimilation is not aloofness. How can we who say we who follow Jesus stand apart from the world. We cannot live in an ivory tower apart from men. Was Jesus aloof from publicans and sinners? He walked with Mary of Magdalene; he ate with Matthew the tax-collector; he consorted with all who needed him most, for those who loved him most were those who stood in most need of his forgiveness. The community of Jesus must be lovingly involved in all the life of men. In this great task we are disciples of him whom we call Lord and Master, who went about doing good.

Once more we come to the question, "What is our involvement?" How can we be loyal to Christ and minister to the world? The answer is that we are here not as spectators to watch others play out the drama of history, nor are we here merely as participants in a drama which we cannot control. We are here as transformers in order that by our presence in it the created world may become a new creation. There are two instruments in our home which measure heat. One is a thermom-

eter; this merely tells us how hot or cold the air around it is. The other is a thermostat and this instrument is able to do something about its environment. It may not only tell us how hot or cold it is but if it is too hot it will cool the atmosphere off and if it is too cold it will warm it up. We are not expected to be thermometers; we are called to be thermostats. St. Paul in his day appealed to the Roman Christians not to be conformed to the world, but rather to be transformed by the renewing of their minds, for only to a church radically different from the world will the world consent to listen; and the whole cause of the Kingdom of God, now as then, is at stake in that appeal.

July 26

THE POETRY OF GOD

Hymns—Joyful, Joyful We Adore Thee
—Majestic Sweetness Sits Enthroned—Ye
Servants of God Your Master Proclaim
Lesson—Ephesians 2:1-10

Text—"For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:10.

God is an artist, he is the creator. Christianity teaches that God has put his hand on the universe, that he brought it into being, that he has directed its progress and its growth and that he foresees its end and will bring it to its perfection. The artist among men is only the imitator of God's artistry, molding from clay or putting onto canvas, or capturing in words some part of the whole of creation's glory and the truth of creation's being.

God is an artist. This is in the first phrase of the creed we speak and believe. "I believe in God, the Maker of Heaven and Earth. He has made the world and set the stars in their orbits and the sun in the sky; he has given us life and light and love and he brings forth new things in his mercy and by his love almost daily. His creation is as endless as his love, and his power is without limit. We come to his temple to give thanks for the temple of the universe in which he dwells. We are attracted by his mercy to be merciful to others; we are won by his justice to seek to live justly among all men, and to deal righteously with our neighbors and our fellows in business.

This idea, while it tells us a great deal about God, teaches us a really important fact about ourselves. God is an artist, but Saint Paul tells us "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God is the poet, and we are the poetry.

It's important that you understand when you were created. It was not on the day you were born. It was on the day you were won by the heart of Jesus of Nazareth to new life and to good works and to the company of his people. He is the new creator. He is the power of God and the mystery of God to those who believe in him. He is the one in whom if we live we are become a new creation, something unique which was not there before, and which will not be again. You become a man when you come to Christ.

This is man. Not the broken failures that we see around us. Not the montebanks of lust who know no pleasure but what is given to them, and cannot give anything in return. Not the empty eyed, hungry mouthed creatures who walk the earth whose God is their belly and who have no hope in the world. They only are men who are touched by the hope of the Gospel and won by the faith of the church and held captive by the love of God in Christ. Then are they no longer the highest of the animals, but they are become what they were made to be "the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

How do you know a man? Scientists dig in the earth to discover specimens of prehistoric man and then say, "This was a man." We answer, "No." A man is something other than a skeleton found hidden in the hills. A man is something that produces good. We have been told that man has been crowned by the divine hand, but we do not see him crowned. He is still, in many ways, a slave to chaos and old night. We do not see everything under his control, as we have been led to believe God would want him to be in control. Floods rage and whole cities suffer; tornadoes come and villages disappear in a minute's time. But we know what he can be. We know with what power he could walk the earth. We know that we are "his workmanship, we are the poetry of the Almighty."

We are poems that are not done. One of the busiest and most important places in a machine shop is the burring bench. Here with old fashioned hand files, the rough spots left by power drills and mighty milling machines are ground off so that the finished product will be a truly useful piece of material. Man needs much work done on the burring bench. The files must grind off the rough place; we are tried by testing and temptation, by sorrow and sickness and suffering until the rough places are made plain, and the crooked straight and as the mighty are bought low, so the lowly are exalted.

The job is never done, certainly not in this life. We are created in Christ Jesus unto good works. We have a message to spread, we have a job to do. It may be and most often is within the scope of our daily life. We do not take our ease in Zion when God has convinced us through the saving knowledge of Christ that we are his. That is not the end. It is only the beginning. "You will not yawn yourself into heaven with an idle wish," said Sir Richard Cecil. We cannot expect simply because we are God's workmanship that he will continue to do all the work. We are made for a good purpose, a purpose which he will show us, for it is written that we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He will not keep it as a secret from us, but will tell us clearly what he wants us to do.

We are God's poetry. But we are in danger of blotting out his work, for he has made us free creatures, to choose our way. We are his poetry when we put ourselves into his hand.



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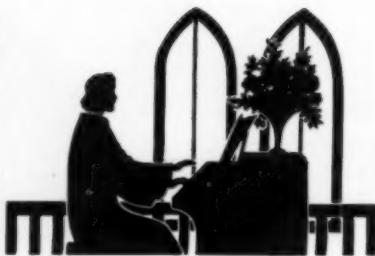
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MUSIC

THROUGH THE YEAR

(An index of publishers to which the numbers following
the composer refer is found at the end of this listing on
page 70).



August 3	<i>Supplication</i> <i>Thy Kingdom Come</i> <i>O Lovely Peace</i> <i>Thanksgiving</i>	Purvis (7) Sateren (23) Handel (1) Purvis (7)
August 10	<i>Sonata in D Major</i> <i>Holy Art Thou</i> <i>We Thank Thee Lord</i> <i>Marche Maestoso</i>	Handel (1) Handel (9) Bortniansky-Tkach (3) Purcell (9)
August 17	<i>Intermezzo (Sonata No. 4)</i> <i>Sing of His Wonders</i> <i>Praise the Lord</i> <i>Finale & Fugue (Son. 7) Op. 127</i>	Rheinberger (2) Lvov-Tkach (3) Oldberg (3) Rheinberger (2)
August 31	<i>Choral Song</i> <i>Light Everlasting</i> <i>Fair Are the Meadows</i> <i>Little Fugue in G. Minor</i>	Fletcher (10) Christiansen (3) Arr. Buchtel (3) Bach (10)
September 7	<i>Harmonies du Soir</i> <i>Treasures in Heaven</i> <i>Despair Not, My Soul</i> <i>In Thee is Joy</i>	S. Karg-Elert (10) Cockey (23) Buzzin (4) Bach (10)
September 14	<i>Bell Prelude</i> <i>Thanks to Thee</i> <i>The Beatitudes</i> <i>Postlude on "Divine Mysterium"</i>	Cockey (23) Handel-Ganschow (6) Tcherepnin (17) Martin (10)
September 21	<i>Choral (No. 1)</i> <i>Come Let Us Worship</i> <i>The Lord Is My Shepherd</i> <i>Suite Breve</i>	Andriessen (10) Palestrina (2) Smart (9) Langlais (10)
September 28	<i>Prelude A Song for the Golden Harvest</i>	Gaul (10)

Mrs. Leach is the organist at the Lakewood United Presbyterian Church, Lakewood, Ohio, and a graduate of the Crane School of Music. She is a member of the American Guild of Organists, Fortnightly Music Club and of Composers, Authors and Artists of America.

Compiled by
Ethel K. Leach

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	<i>Anthem</i>	<i>Sing to the Lord of Harvest</i>	Willan (4)
	<i>Anthem</i>	<i>Praise the Name of the Lord</i>	Ivanov (2)
	<i>Postlude</i>	<i>Fantasse and Fugue</i>	Karg-Elert (10)
October 5			
Prelude		<i>My Heart Ever Faithful</i>	Bach (9)
Anthem		<i>Men and Angels Sing Hallelujah</i>	Edwards-Jones (7)
Anthem		<i>Rejoice My Soul</i>	Balakiroff-Gnotov (7)
Postlude		<i>Now Thank We all Our God</i>	Cruger (1)
October 12			
Prelude		<i>Meditation and Toccata</i>	Ed'Every (10)
Anthem		<i>Blessings of Peace</i>	Arkhangelsky-Krove (7)
Anthem		<i>Hear My Supplication</i>	Arkhangelsky-Krove (7)
Postlude		<i>In Thee Is Joy</i>	Bach (10)
October 19			
Prelude		<i>Prelude on Meditation</i>	Sowerby (17)
Anthem		<i>In Thee I Trust</i>	Sateren (3)
Anthem		<i>In Faith I Calmly Rest</i>	Bach-Dickinson (10)
Postlude		<i>Toccata on "Come Holy Spirit, Come"</i>	Van Hulse (24)
October 26			
Prelude		<i>Interlude on Stabat Mater</i>	Edmundson (10)
Anthem		<i>Bless the Lord</i>	Tschriesokoff (2)
Anthem		<i>Praise the Name of the Lord</i>	Ivanov (2)
Postlude		<i>Chorale</i>	Stainer (10)
November 2			
Prelude		<i>Vox Humana</i>	Alice Crane Williams (18)
Anthem		<i>Grant Us Thy Light</i>	Willan (4)
Anthem		<i>Grieve Not the Holy Spirit</i>	Pachelbel-Devereaux (2)
Postlude		<i>Ciaccone D Minor</i>	Stainer (1)
November 9			
Prelude		<i>Festival Prelude</i>	Goldsworthy (2)
Anthem		<i>O, Be Joyful All Ye Lands</i>	Gretchaninoff (3)
Anthem		<i>All Glory Laud and Honor</i>	Tschener-Olds (6)
Postlude		<i>Marche Triumphale</i>	Guilmant (1)
November 16			
Prelude		<i>Poem</i>	Sowerby (10)
Anthem		<i>Bless the Lord, O My Soul</i>	Ivanof (10)
Solo		<i>Thanks Be to Thee</i>	Handel (1)
Postlude		<i>A Joyous March</i>	Lawrence (10)
November 23			
Prelude		<i>Prelude and Fugue in C</i>	Bach (10)
Anthem		<i>Bread of the World</i>	MacKinnon (10)
Anthem		<i>Forever Free</i>	Lefevre (5)
Postlude		<i>Benediction</i>	Karg-Elert (5)
November 30			
Prelude		<i>Arioso in A</i>	Bach (1)
Anthem		<i>God Is My Guide</i>	Schubert-Correll (19)
Trio		<i>Grieve Not the Holy Spirit</i>	Stainer (1)
Postlude		<i>Fugetta</i>	Bossi (11)
December 7			
Prelude		<i>Overture to the Messiah</i>	Handel (1)
Anthem		<i>The Glory of Lebanon</i>	Clokey (10)
Anthem		<i>O Holy Child, We Welcome Thee</i>	Arr. Halter (4)
Postlude		<i>A Hymn of Gratitude</i>	Diggle (8)
December 14			
Prelude		<i>Largo</i>	Handel (9)
Anthem		<i>Brightest and Best</i>	Coombs (1)
Solo		<i>My Heart Ever Faithful</i>	Handel (1)
Postlude		<i>In Dulce Jubilo</i>	Bach (10)
December 21			
Prelude		<i>Adventus</i>	Hokanson (2)
Anthem		<i>God Is With Us</i>	Katsalsky (2)
Anthem		<i>An Angel Come From Heaven</i>	Arr. Dickenson (10)
Postlude		<i>Toccata</i>	Gardner-Read (7)
December 28			
Prelude		<i>At the Cradle of Jesus</i>	Bingham (2)
Anthem		<i>Now Is the Old Year Passed</i>	Praetorius (1)
Anthem		<i>New Year's Carol</i>	Forsyth (1)
Postlude		<i>Hymn of Glory</i>	Yon (2)
January 4, 1959			Arr. Hammond (12)
		<i>White's Air</i>	



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January 11	Anthem Anthem Postlude	<i>Adoramus Te The Lord Is Great Glad Tidings</i>	Perti-Wilson (11) Haydn (1) Phelps (13)
January 18	Prelude Anthem Duet Postlude	<i>Prayer He Watching Over Israel Love Divine, All Loves Excelling The King Shall Rejoice</i>	Hugo Wolf (13) Mendelssohn (1) Stainer-Wilson (11) Handel (13)
January 25	Prelude Anthem Anthem Postlude	<i>Unto Us a Child Is Born If With All Your Hearts Rejoice Greatly, O Daughter of Zion In Thee Is Gladness</i>	Bach (13) Wilson (11) Handel (1) Bach (10)
February 1	Prelude Anthem Anthem Postlude	<i>O God Hear My Plea Protect Us Thru the Coming Night While By My Sheep (17th Century Hymn) To God on High Alone Be Glory</i>	Krebs (13) Curschmann (1) Jungst (1) Samuel Scheidt (13)
February 8	Prelude Anthem Anthem Postlude	<i>Prelude on Brother James Air Then Did Jesus Pray Beautiful Saviour Benedictus</i>	Arr. Darke (12) McCormick (14) Trad. (15) Reger (16)
February 15	Prelude Anthem Anthem Postlude	<i>Solemn Melody The Countless Hosts—Norwegian I Will Give Thanks Paradiso</i>	Davies (10) Dickerson (10) Beach (16) Fibich (10)
February 22	Prelude Anthem Solo Postlude	<i>Prelude on Picardy More Than a King God of the Dew Memories</i>	Noble (16) Whitney (2) Whitmer (16) Dickerson (10)
March 1	Prelude Anthem Anthem Postlude	<i>Elevation Greater Love Hath No Man I Will Sing New Songs Arienua Toccata</i>	Guilmant-Warren (1) Ireland (5) Dvorak (9) James (13)
March 8	Prelude Anthem Anthem Postlude	<i>Andante Religioso High In the Heavens Holy Art Thou Grand Choeur</i>	Hailing (17) Bergh (8) Handel (17) Williams (18)
March 15	Prelude Anthem Postlude	<i>Contemplation How Lovely Is Thy Dwelling Place Glory to God Postlude in E flat</i>	Saint-Saens (17) Brahmes-Wilson (11) Bach-Wilson (11) Abernethy (9)
March 22 (Palm Sunday)	Prelude Anthem Anthem Postlude	<i>Meditation Built on the Rock</i>	Williams (18) Lindeman-Christiansen (16) arr. Christiansen (16) Mulet-Bedell (10)
March 29 (Easter)	Prelude Anthem Anthem Postlude	<i>Lost In the Night Carillon Sortie</i>	Thompson (10) Olson (8) Aubach (8) Peery (10)
April 5	Prelude Anthem Solo Postlude	<i>Suite Gotique Alleluia, Christ Is Risen Most Wondrous Kingdom Postlude on Sleepers Wake</i>	Boellman (25) Gillette (3) Sateren (3) Martin (10)
		<i>Invocation Lift Up Your Heads Sheep and Lambs Hosanna!</i>	Mailly-York (1) Loboda (20) Homer (1) Wachs-White (1)

April 12	<i>Choral No. 1</i> <i>Praise Ye the Lord</i> <i>Green Pastures</i> <i>Sinfonia in F</i>	Andriessen-Nevins (10) Stewart (20) Sanderson (21) Bach-Grace (2)
April 19	<i>Prelude on a French Psalm Tune</i> <i>Three Trees Stood Dark</i> <i>Song of Penitence</i> <i>Fantasia in C</i>	Fisher (13) Horton (20) Beethoven (10) Franck (9)
April 26	<i>Meditation on St. Luke</i> <i>Come, O Come to Me</i> <i>In This Our Time</i> <i>Andante Religioso</i>	Van Hulse (24) Jolley (14) Ringwald (14) Rowley (10)
May 3	<i>Vision</i> <i>Fear Not, O Israel</i> <i>With A Voice of Singing</i> <i>Fugue in G Minor</i>	Rheinberger (1) Spicker (13) Shaw (10) Frescobaldi (21)
May 10	<i>Prelude and Fugue on Bach</i> <i>Incense and a Pure Offering</i> <i>Bringing Costly Offerings</i> <i>Sortie Rapartz</i>	Liszt (10) Brock-Macrum (11) St. Saens (9) White (1)
May 17	<i>Prelude in G Minor</i> <i>Bebold the Lamb of God</i> <i>Song of Penitence</i> <i>Grand Chorus in March Form</i>	Rachmaninoff (9) Handel (1) Beethoven (10) Guilmant (1)
May 24	<i>Evening Bells</i> <i>The Way, The Truth, The Life</i> <i>Lamb of God</i> <i>March Heroique</i>	Saint Saens (1) Williams (18) Soderman (15) Peery (10)
May 31	<i>Pastorale</i> <i>Spirit of God</i> <i>If Ye Love Me</i> <i>Interlude</i>	Wachs-Carl (1) Weaver (5) Tallis (22) Lucas (1)
June 7	<i>In Thee Is Joy</i> <i>A Canticle of Peace</i> <i>The God of Love</i> <i>Postlude</i>	Bach (10) Cockey (23) Thiman (10) Carl Kern (9)
June 14	<i>Chanson</i> <i>I Will Lift Up Mine Eyes</i> <i>Make a Joyful Noise</i> <i>Intermezzo (Sonata 4)</i>	Groton (9) Sowerby (17) Sowerby (17) Rheinberger (2)
June 21	<i>Preamble</i> <i>Even Such is Time</i> <i>Thee We Adore (Plain Song)</i> <i>Preludio (Sonata 7)</i>	Aaron Copland (21) Darke (21) Candlyn (13) Rheinberger (2)
June 28	<i>Impromptu Religioso</i> <i>Rest In Peace</i> <i>Come Unto Him</i> <i>Paean Exultant</i>	Armstrong (9) Schubert-Dickinson (10) Handel (1) F. S. Smith (9)
July 5	<i>Faith Hope and Love</i> <i>The Matchless Morn</i> <i>Come Holy Ghost</i> <i>Elevation</i>	Mueller (1) Frances Williams (8) Tye-Engel (8) Boellman (21)
July 12	<i>Repentance</i> <i>Come With Us</i> <i>Bless Thou The Lord</i> <i>Thou Art the Rock</i>	Purvis (7) Aulbach (8) Noble Cain (8) Mulet (19)

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July 19	Prelude Anthem Solo Postlude	<i>The Lord's Prayer</i> <i>Come, Thou Almighty God</i> <i>With Verdure Clad</i> <i>Allegro</i>	Malotte (1) Guarden-Nelson (8) Haydn (1) Boellman (21)
July 26	Prelude Anthem Anthem Postlude	<i>Jesu, Joy of Man's Desiring</i> <i>Lord God of Sabaoth</i> <i>The Lord Is In His Holy Temple</i> <i>Scherzo</i>	Gest-Deis (1) Arr. Davis (23) Woodman (1) Salvador (7)

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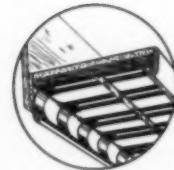
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Dedication of Land And Groundbreaking for a YMCA¹

LEADER: It is altogether fitting that we should gather this afternoon to celebrate, with gratitude and renewed dedication, the ground breaking and beginning of construction of this new building.

LEADER: For men and women of vision of the past, who by their dreams and sacrifice have made this day of fulfillment possible,

PEOPLE: We express our heartfelt thanks.

LEADER: For all of the present members of the YMCA family, who have thought and planned and given of themselves to this worthy project,

PEOPLE: We express our heartfelt thanks.

LEADER: For those who have designed the structure, and all by whose hands and skill and toil this building will be completed,

PEOPLE: We express our heartfelt thanks.

LEADER: For the many who have labored in the raising of funds, for all who have invested of their substance with generosity and cheerfulness,

PEOPLE: We express our heartfelt thanks.

LEADER: And for the more perfect service which can now be rendered to youth and to all ages through the instrumentality of this building,

PEOPLE: We express our heartfelt thanks.

LEADER: And from these moments of gratitude, we are led into moments of renewed dedication to use this building well. To the building of a fairer community and a higher calibre of living,

PEOPLE: We dedicate this building of our YMCA.

LEADER: To the building of sturdy character and a broader understanding of our fellow men,

PEOPLE: We dedicate this building of our YMCA.

LEADER: To these communities and the making of them a better place in which to live.

¹As used at the groundbreaking ceremony for the West Roxbury, Massachusetts, YMCA. Submitted by the Rev. Taylor E. Roth, minister of the Stratford St. Baptist Church of that city.

PEOPLE: We dedicate this building of our YMCA.

LEADER: For the inspiration of all who seek to live harmoniously together,

PEOPLE: We dedicate this building of our YMCA.

LEADER: For the strengthening of a worldwide fellowship, and for a more sympathetic appreciation of persons of all nations, creeds, and races,

PEOPLE: We dedicate this building of our YMCA.

LEADER: To the days that lie ahead, when many persons yet unborn will use this building, to the end that they may find friendship, joy, growth, and worthy achievement within these walls,

PEOPLE: We, a grateful people, dedicate ourselves and this building of our YMCA.

PRAYER OF DEDICATION: (unison)

Accept, O Lord our God, our gratitude for this building which has been carefully planned and is now about to be built. We offer it to Thee, for the betterment of the human family and to Thy glory. May this be a place where young lives grow upward toward the sun. May it remind us of the best in ourselves, in our community and nation. May it be a happy place, and may generations yet unborn rejoice in its use. In a spirit of humility and with high hopes we pray. Amen.



Handbook Of Dedications

Cornerstone Laying Service²

PROCESSIONAL HYMN:

"Christ is made the sure foundation"

INVOCATION: In the Name of the Father, and of the Son, and of the Holy Spirit.

RESPONSE: Amen.

THE OLD TESTAMENT SCRIPTURE

LESSON: Psalm 84:1-4, 10-12

LEADER: Glory be to the Father, and to the Son, and to the Holy Ghost.

RESPONSE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE NEW TESTAMENT SCRIPTURE LESSON:

Ephesians 2:13-22

OUR FAITH EXPRESSED IN THE APOSTLES' CREED, in unison

²As used by the Messiah Community Church, Baltimore, Maryland, the Rev. Frank K. Bostian, pastor.

Each year *Church Management* publishes this handbook which is made up of a selection of material submitted to us in the course of the year. The editors will welcome material from our readers submitted for possible inclusion in next year's Directory issue.



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SERMON

ANNOUNCEMENTS, and A Word

About the Corner Stone—by the pastor

CHORAL SELECTION, "Bless This House," Taylor-Brahe

LEADER: Our help is in the Name of the Lord;

RESPONSE: Who made heaven and earth.

LEADER: Blessed be the Name of the Lord.

RESPONSE: From this time forth for evermore.

LEADER: Behold I lay in Zion a chief corner-stone, elect, precious;

RESPONSE: And he that believeth in him shall not be confounded

LEADER: The stone which the builders refused,

RESPONSE: Is become the headstone of the corner.

LEADER: This is the Lord's doings;

RESPONSE: And it is marvelous in our eyes.

LEADER: Other foundation can no man lay than is laid;

RESPONSE: Which is Christ Jesus.

LEADER: The Lord be with you.

RESPONSE: And with thy spirit.

PRAAYER

THE LAYING OF THE CORNER

STONE: "In the faith of Jesus Christ, we do now lay this Corner-Stone: In the Name of the Father, and of the Son, and of the Holy Spirit." Amen.

CHORAL SELECTION: "The Lord's Prayer," Malotte-Deis—

THE DOXOLOGY:

"Praise God from Whom all blessings flow;

Praise Him all creatures here below;

Praise Him above, ye heavenly host;

Praise Father, Son, and Holy Ghost."

Amen.

BENEDICTION: "And now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Dedication of Appointments and Memorials³

ORGAN PRELUDE

THE PROCESSIONAL HYMN—

"Lead On, O King Eternal"

THE CONFESSION OF SINS

PASTOR: In the Name of the Father, and of the Son and of the Holy Ghost. Amen. Beloved in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness. Our help is in the Name of the Lord.

³As used by the Trinity Lutheran Church, Rockford, Illinois.

CONGREGATION: Who made heaven and earth.

PASTOR: I said, I will confess my transgressions unto the Lord.

CONGREGATION: And Thou forgavest the iniquity of my sin.

PASTOR: Almighty God, our Maker, and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

CONGREGATION: O Most Merciful God, Who has given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins; and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ our Lord. Amen.

PASTOR: Almighty God, our Heavenly Father, hath had mercy upon us, and hath given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He giveth power to become sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord, unto us all.

CONGREGATION: Amen.

THE SCRIPTURE—Joshua 24:22-28;
Matthew 26:6-13

THE ANTHEM—"Surely The Lord Is in This Place"—Mueller

THE APOSTLES' CREED

THE PASTORAL PRAYER—

The Lord's Prayer

THE ANTHEM—"Built On A Rock"—
F. Melius Christiansen

THE WORSHIP WITH OFFERINGS
THE SERVICE OF DEDICATION

PASTOR: How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord:

CONGREGATION: My heart and my flesh crieth out for the living God.

PASTOR: Yea, the sparrow hath found a house, and the swallow a nest for herself, Where she may lay her young, even thine altars, O Lord of hosts, My King, and my God.

CONGREGATION: Blessed are they that dwell in Thy house: they will be still praising Thee.

PASTOR: For a day in Thy courts is better than a thousand.

CONGREGATION: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

PASTOR: For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly.

CONGREGATION: O Lord of hosts, blessed is the man that trusteth in Thee.

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CONGREGATION: To Thee we dedicate this Altar.

PASTOR: This Pulpit erected that Thy everlasting Gospel may be proclaimed.

CONGREGATION: To Thee we dedicate this Pulpit.

PASTOR: For the reading of Thy Eternal Word, that Thy people may be led by Thy Word.

CONGREGATION: To Thee we dedicate this Lectern.

PASTOR: To fulfill the Lord's last Command—"Go ye . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

CONGREGATION: To Thee we dedicate this Baptismal Font.

PASTOR: These pews for the use of Thy people, as they come to worship Thee, to sing Thy praises, and to hear Thy Word.

CONGREGATION: To Thee we dedicate these pews.

PASTOR: The tower bells to send out a call to worship, reminder of Thy will to meet Thy people.

CONGREGATION: To Thee we dedicate these tower bells.

PASTOR: All appointments of this Trinity Lutheran Church, the Cross, the candle holders, the vessels set apart for holy purposes, and all furnishings, gifts and memorials.

CONGREGATION: To Thee we dedicate these gifts.

PASTOR: In the name of the Father, and of the Son, and of the Holy Ghost, I do now declare these furnishings, gifts, and memorials in this Trinity Evangelical Lutheran Church to be forever set apart to the worship and services of our Lord and Saviour, to whom be glory and majesty, dominion and power, forever and ever. Amen.

THE SERMON—

THE HYMN—"Now Thank We All Our God"—Kratzman

THE BENEDICTION—

Sevenfold Amen—Silent Prayer

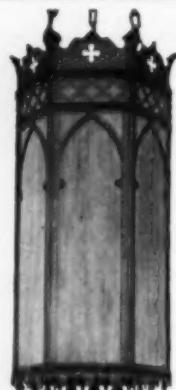
ORGAN POSTLUDE

A Service of Dedication for a New Church⁸

THE SERVICE OF DEDICATION

PASTOR: Almighty and Eternal God, in Thy name and by Thy grace we have built this House of Worship and Service, be with us as in all humility, reverence, and consecration we offer Thee the work of our hearts and hands, through Jesus Christ, our Lord, Amen. To the glory of God, our Father, by whose favor we have built this house:

(turn to page 83)



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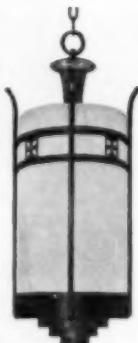
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Priming the Preacher's Pump

David A. MacLennan



English-speaking Protestantism's most famous preacher is Dr. Harry Emerson Fosdick. Last month his eightieth birthday anniversary elicited tributes from religious and secular leaders, including editors. Interviewed by the magazine *Time*, Dr. Fosdick "offered a wise, gentle explanation of why many sermons are boring. 'The business of an essay is elucidation,' said he. 'The business of a sermon is transformation. Some sermons are deadly dull because they are little essays on pious subjects.'" (*Time*, June 2, 1958, page 36).

"Little essays on pious subjects" were not what attendants at First Presbyterian Church, Park Avenue Baptist Church and later the Riverside Church, New York City, heard from Dr. Fosdick. President Henry P. VanDusen of Union Theological Seminary described Fosdick's as "the most influential preaching ministry in the United States in the current century." Crowds did not throng the church where Dr. Fosdick preached because they wanted erudite lectures on profound themes. Nor would they have continued to come for nearly two decades in Dr. Fosdick's last pastorate had he been guilty of delivering "little essays on pious subjects" or impious subjects for that matter! To borrow Thomas Carlyle's phrase, Fosdick "spoke things", and communicated the Good News of Christ's transforming power with clarity, vividness and vigor.

To uncover the secret of Fosdick's preaching power is beyond the ability of the most careful research-student of his method, his personality, his "solid learning, true piety, and enlightened experience." He himself gives clues in his autobiography *The Living of These Days*. As Dr. VanDusen reminds us in his introduction to the "omnibus edition" of Dr. Fosdick's sermons ("the forty greatest sermons of the man who for fifty years 'moved across the religious backdrop of our times like a giant'"), parental influence, excellent academic preparation, week-by-week disciplined study and sermon making, what Dr. Fosdick himself calls "personal counseling on a group scale"—all these are components. If you

examine any of the outstanding sermons in the omnibus edition—*Riverside Sermons*, selected by Charles L. Wallis (Harper's 1958, \$3.95)—you will concur. You will also find yourself looking at this transmitter of Christian truth with despairing envy. Do not despair. You and I can never be Fosdicks even if we aspired to be. We can be our best for the sake of Christ and for the sake of every person we may reach with the transforming Gospel.

A teachers' committee collected some tactful expressions used to describe deficiencies in pupils. Along with their real meanings these were published in the Minnesota Journal of Education. One caught my eye, and then gave me a jab in the conscience: "Needs ample supervision in order to work well". Meaning lazy! You and I may need "ample supervision in order to work well" at our sermons. Let our consciences, made sensitive by the Spirit of God and the examples of effective craftsmen, deliver us from laziness!

Even in July we can begin! Where's that notebook? pen? Bible?

Sermon Seeds

Instead of adhering to the church calendar for August Sundays, let me share with you ideas as to sermons you may develop for other occasions.

I. The Spirit Writes in Shorthand. A word about the Christian uses of symbolism may enlighten moderns and—more important—give teaching concerning the activity of God's Spirit. Text—John 16:25; 13, 14 b. "I have said this to you in figures (King James version—"proverbs"; Phillips' "parables"), the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. . . . When the Spirit of truth comes, he will guide you into all

Dr. MacLennan, who regularly conducts this column for *Church Management*, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

the truth . . . he will take what is mine and declare it to you."

Introduction—A camel has been described as a horse put together by a committee. Our concept of God frequently resembles a committee's work. Over the Taj Mahal in India are inscribed the Arabic names for God—77 in all. We are not Arabs, but we have nearly as many names. List a few from "principles of concretion" to "the Man Upstairs." The May 26, 1958 issue of *Time* reported Robert Frost saying "God seems to me to be something which wants us to win. In tennis. Or poetry. Or marriage. I'm like a modern car in religious matters. I may look convertible, but I'm a hardtop." God—Something, Some One who wants us to win. God is Spirit, said the highest authority. God is like Christ, said men who knew him best. God *Is In Christ*, declared the Apostle Paul. If our concept of God seems inconsistent, intricate, unsatisfying—it may be as it should be. God defined would be God confined; God confined would be God finished. Thus in his self-disclosure God must use shorthand.

(1) Much of life has to be in a kind of shorthand. "In divinity as in love, what's best worth saying cannot be said" in words alone. Words themselves are symbols, shorthand for meaning, for truth. Science uses shorthand constantly, from water as H_2O to Einstein's formula for nuclear fission. Margaret Applegarth has an inspiring chapter in her book *Moment By Moment* (Harper's) on this theme. She reminds us that in his superb teaching Jesus used names for himself which hold "physical mysteries in shorthand and similar patterns of spiritual meanings to be painted on the world of the eyeball." Take "bread", "water of life", "door". Why should it repel fastidious folk today to be told at communion service to "feed on him in thy heart by faith"? Do we not find spiritual sustenance in "feeding" upon a great book, drinking in liberating music, art, friendship?

(2) The Bible is a kind of shorthand the Holy Spirit helps our minds to transcribe into messages from God to ourselves and our world.

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(3) The so-called natural world is supernatural because through it God speaks to us of his greatness in creative power, of his wisdom and dependability, of his orderliness and beauty. True, much in nature dismays and some appalls: tornadoes, earthquakes, cobras, cancer. But can we not see "in all the glory of the sky . . . His face"? "Through all the sounds and music of our day . . . hear Thy voice"?

(4) Christ, his life, his teaching, above all his cross and resurrection are God's shorthand for his love, unfailing, unconditional, unfathomable. See Dr. Wallace Hamilton's recent book of sermons, page 130—*Who Goes There* (Revell, 1958) for an effective illustration from the middle ages. A monk preaches eloquently and convincingly of God's love without speaking a word.

(5) If we had to transcribe God's shorthand for our own lives what would we make of it? Of the dollar-sign in relation to God's work? Of the Cross of Christ?

II. How Christ Comes to Us Today.

Objective of this meditation at Holy Communion: to declare the church's faith and Christians' experience of the "real presence" of Christ. Texts: Matthew 18:20; Matthew 28:20b; Luke 24:29b-31. "for where two or three are gathered in my name, there am I in the midst of them." ". . . he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished from their sight." ". . . and lo, I am with you always."

Introduction: During a period of fierce opposition to organized religion in Soviet Russia secret police raided a humble home where they knew a Christian group met for study and worship. After identifying the offenders, the officer in charge announced that there were seven under arrest. "No," corrected a simple old Christian, "there are not seven but eight." Annoyed the officer counted again. "Seven is all I find," he said. "Who is the eighth?" "Jesus our Lord", came the response. Many non-communists might agree with the Russian officer that the old believer who made the declaration of faith was naive, if not superstitious. Certainly many of us would say that such belief implies a mystical attitude we do not possess. Nevertheless the scripture and the experience of 19 centuries support the claim. Jesus Christ is risen, therefore alive, therefore available to all who put their trust in him and seek to obey his spirit. However we may explain the Holy Spirit, it is part of his work to make Christ real, to bring his teaching to our attention and understanding, to kindle in our inner lives as in the corporate life of the believing community the light of his presence.

How does Christ come now?

(1) Christ comes wherever his followers meet together to worship God in

his faith and name and love. As Professor Charles B. Williams translated the saying from Matthew 18:20: "For wherever two or three have met as my disciples, I am right there with them." Do we come to church really expecting this appointment to be kept?

(2) Our Lord manifests himself to those engaged in Christlike action on behalf of any of his children anywhere. The testimony of the mechanic in Sir Ernest Shackleton's Antarctic expedition could be made in very different situations. "Boss, I had a feeling there was not just three of us" (on a dreadful journey across Polar wastes) "but four." This surely is part of the teaching of Jesus' own parable of the last judgment. "As you did it to one of the least of these my brethren, you did it unto me." If unto him, he was present in the person whose needs were met. Can we explain the early church's phenomenal expansion in any other way but by the power Paul referred to when he said among hostile forces: "The Lord stood by me"?

(3) Christ comes in every circumstance, in any location. "Lo, I am with you always." He reveals himself to those who trust and obey him as he cannot reveal himself to others. Reflect on the slang phrase "get with it" or "get with him." We may be alongside a person in a meeting and not "with" him. We may be thousands of miles distant from one deeply loved and yet be closer to the person than to someone in the same room.

(4) Christ comes to us in specific manner through the sacrament of the Lord's Supper. It is indeed holy communion. In it is not only the memorial he "hath willed us to make", not only celebration of the covenant or agreement he has made; not only is it the giving or renewal of our vow of loyalty to our divine Lord and leader. It is contact—in spiritual relationship. Both Reformed and Roman theologians have agreed on this basic matter. Where we differ, often profoundly, often bitterly, is in the mode or manner of his coming. Here the preacher will be greatly assisted by reading Donald M. Baillie's *The Theology of the Sacraments*. (Charles Scribner's Sons) See page 94 and following pages. If it would mean anything to your hearers you might look up the Westminster Confession of Faith, chapter XXIX, in which reformers state Christ to be "as really but spiritually present to the faith of believers . . . as the elements themselves are to their outward senses." As the late Professor Baillie said, God knew we needed not only the Word made flesh, but after the flesh had vanished, that we needed the Word made sacrament. It is neither Word nor sacrament which saves us but God himself. Yet God uses both Word and sacrament. "Christ is as truly present to the faith of the receiver as the bread and wine are to his outward senses." (Baillie, *op. cit.*) Conclusion might include quoting George

Herbert's lovely mystical and metaphysical poem, "Love bade me welcome." And the scripture, "He was known to them in the breaking of bread."

III. Faith with a Built-in Doubt.
Text—Mark 9:24. You may prefer to use, along with the King James or Revised Standard versions, J. B. Phillips paraphrase: "I do believe," the boy's father burst out. "Help me to believe more!"

Introduction: Consider this two-fold proposition: First, as a normal human being you have a "built-in" faith; second, that with a mature faith you may have a "built-in" doubt. Story told by Rabbi Louis Binstock in a recent book, which I owe to Dr. Charles L. Allen of Atlanta, Ga., is excellent here. A man financially secure, with position and prestige, confessed to his rabbi that he had nothing for which to live. He would not take "the same old-time bunk . . . have faith in the Lord—and presto all your troubles are over and life is beautiful forever afterwards." The rabbi insisted he help himself by using the great storehouse of spiritual power God has placed within every soul. He told him the old Chinese story of the little fish who heard about water and swam frantically from pond to river to ocean in search of it. Said fish had overheard a fisherman say that without water no living creature could survive. A wise old fish convinced him he had been in water since the day he had been born. The little fish began the long swim home, saying: "I had water all the time, and I didn't know it." So with faith. It is the gift of God. See Ephesians 2:8. Suggest to your hearers that if they question this "built-in" faith let them ask themselves how many times they used faith that very day.

(1) We do use faith automatically. It is only when we confront strange, more demanding and critical situations in which we must consciously employ this force that we shrink back. Faith as a principle is one thing. A faith or set of beliefs is another. Beliefs do matter much. But intellectual assent to a creed may not affect our living. Here the experience of the epileptic boy's father, first with the disciples who let him down, and subsequently with Jesus, is pertinent. The key word is "trust." Trust means to lean our whole weight upon. Chapter 10 of James A. Pike's book *The Next Day* will give you insights and illustration.

(2) Faith as distinguished from belief requires us to lean our whole weight, our whole concern and personality upon the one trusted. As Dr. Paul Tillich has stressed (*The Dynamics of Faith*) faith is "an ultimate concern that demands a total surrender of the personality." Our ultimate concern must not be anything or anyone less than the highest—God. We must not give to any means-to-the-end the loyalty and veneration due solely to God. Going to church helps to remove road-blocks to this kind of dynamic use of the faith God

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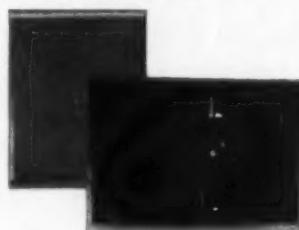
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gives us. The church is composed of seekers and finders of the divine ultimate; in their company we are invited and helped to plunge in over our heads and hearts.

(3) Dynamic faith in God through Christ permits an element of uncertainty in faith. Only those with secure basic faith can doubt many secondary or peripheral matters. Faith is not to be confused with credulity. We do not know all the answers, but we know Christ, or rather he knows us and we believe in him. One campus observer says that most of us have so little faith that we have refused to doubt. Or if we do doubt we have guilt feelings. In the Bible and in contemporary life God never frowns upon honest doubt. He proves himself to us as we bet our lives on him.

Verification comes through commitment and experience of his reality. If we do his will we shall know. But always with the certainty will be uncertainty, risk, the built-in doubt.

Conclusion might bring to modern minds the brave decision of John Bunyan: "I am for going on and venturing my eternal state with Christ . . . if God doth not come in . . . I will leap off the ladder even blindfolded—sink or swim—come heaven, come hell. Lord Jesus, if thou wilt catch me, do; if not, I will still venture all for thy name." "Lord, I have a measure of faith, but doubts keep creeping in. Dispel these, and continue to prove yourself as other doubts arise."

IV. Winning the Battle of Loneliness. Texts—"And when Jesus came to the

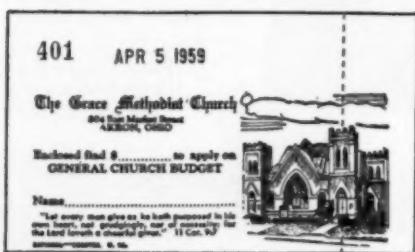
place, he looked up and said to him, 'Zacchaeus, make haste and come down; for I must stay at your house today.' So he made haste and came down, and received him joyfully."—Luke 19:5, 6. ". . . alone; yet I am not alone, for the Father is with me."—John 16:22. Introduction: A famous Old Testament story tells how the walls of Jericho came tumbling down under the assault of Joshua's troops. A famous New Testament story tells how walls built around a man's personality—a man from Jericho—is dissolved under the gracious treatment of Jesus of Nazareth. The Jericho man was Zacchaeus. He was a lonely man. Doubtless his conduct contributed to his isolation from his fellow-men. A collaborator with the enemy, a grafted, a greedy selfish character—he would be among the town's most unpopular citizens. Wealth builds barriers even when crookedness is not present. Zacchaeus was unusually short of stature. Inferiority feelings breed in such a person. He ached with loneliness. More than one modern could adopt Thomas Wolfe's book title, "God's Lonely Man." Ours is not only the age of anxiety, of publicity, of atomic fission, but the age of chilling loneliness. One part of the cure is to end the isolation, to crave companionship and acceptance as Zacchaeus did and to do something about it.

Strategy for winning this crucial battle against loneliness and rejection may be learned from the encounter of Jesus with Jericho's lonely man.

(1) Jesus asked him to "come off his perch." Jesus knew loneliness, but he has more friends today than any other person. Repeatedly in crises—wilderness temptations, transfiguration, Gethsemane—he was alone. Yet he showed no trace of self-pity. (John 16:32) Christ helps us to accept a certain amount of loneliness as part of the price of being human and being made in God's spiritual likeness. We may be joined in one family of mankind, but like islands joined together underneath the salt, estranging sea, our separation is often deep. Again, Jesus taught and teaches that we are made for friendship. We are made to love and be loved. "God seteth the solitary in families" (Psalm 68:6) because God intends it that way. We are unnecessarily lonely because we try to live contrary to God's plan. Loneliness is more a matter of insulation than of isolation. Ask others to be your guest even if you feel you have little personal resource to offer them. (1 Peter 4:9).

(2) Jesus asked Zacchaeus to exercise faith. He was short not only in stature but in confidence in others. Trust builds personal relationships. Take the risk, Jesus seems to say, even if people have let you down. There are great persons in whom to believe. Believe in the Supreme Person. (John 14:1, 2). Then you can sing with James Grindley Small in the hymn, "I've found a Friend; O such a Friend! He loved me ere I knew Him!"

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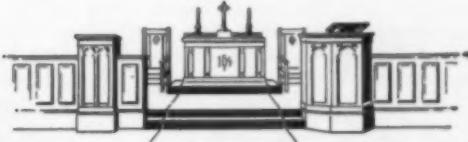
(3) Engage in adventures of friendship. This third element in the strategy is implied in Jesus' encounter with Zacchaeus. Either as result of impact of Jesus' personality directly, or as the result of an interview unreported in our brief gospel account, Zacchaeus tried—to use Dr. Schweitzer's phrase—"investing in humanity." Read here Dr. J. B. Phillips translation of what Zacchaeus said and did. "In a needy world like ours," said a famous benefactor of the sightless, Sir Arthur Pearson, himself physically blind, "anybody can have friendship who will give it." Why not try matching experiences with another? A notable leader was willing to become a Greek, a slave, anything, to win another to fuller life. "Am I my brother's keeper?" Perhaps not; but you are your brother's brother—"in Christ."

(4) Sovereign weapon for vanquishing loneliness is friendship with Christ. He admits us to his friendship; but we must admit him to ours. (John 15:14) We want him. He comes, and we never are alone.

Parson's Book(s)-of-the-month

A first book by a well-known person is always interesting. Dr. George M. Docherty has published his first volume, entitled *One Way of Living*. Harper & Brothers have published it at \$3.00 in attractive jacket, binding, format. Dr. Docherty has provided thoughtful, evangelical, literary sermons for the contents. As most ministers know, he is the successor to immensely popular, dynamic Scottish-American preacher, the late Peter Marshall. Docherty and Marshall resemble each other in place of origin and accent, but there the resemblances would seem to cease! In Dr. Docherty the reader will find one of the fine products of Scottish university and theological college education, plus parish experience in Scottish cities. With considerable personal recollection modestly and vividly expressed, and with unmistakable evangelical faith underlying his expositions, Dr. Docherty writes positively of the way of Christian discipleship as the only way of living which gives meaning, power, deep satisfaction to the twentieth century man. Wisely he uses various types of illustration to illuminate and sharpen his points. He uses one I first heard Dr. George Macleod of Iona use, which later appeared in a book of sermons by Scottish-Canadian preacher Dr. John Short. The one about the "apprentice ship riveter" who prayed to the Lord, "Jesus it's Jimmy." Dr. Docherty gives the story in detail. Perhaps a kind of "higher criticism" is needed for our illustrations! It was not a parish church (Protestant) but a Roman Catholic Church in the first telling. It was not a front pew where he had his devotions, but the altar step where he looked adoringly at the "blessed sacrament". In any case

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the illustration is deeply moving. (See page 87). These are longer sermons than most of us preach today, and may be longer than Dr. Docherty himself preaches in Washington, D. C. One assumes that in rewriting them for the reader as he tells us he did, he found it desirable to expand the original manuscripts. Included in the twelve chapters is the sermon, "One Nation Under God" preached in 1954 with President and Mrs. Eisenhower present, which is credited with amending the Pledge of Allegiance to the Flag to include the words "under God." One fact should be evident from these carefully written Christian messages: Dr. Docherty is himself, and not a second Peter Marshall. As they say in his motherland, "he gangs his own gait" and does so with vigor and assurance.

Two books on prayer are among the early summer arrivals. One is by Helen Smith Shoemaker, wife of the Episcopalian rector known to many as "Sam" Shoemaker. Entitled *Power Through Prayer Groups* (Fleming H. Revell Co., \$2.00) it is unpretentious, sincerely written, and practical in suggestions for those who would form Christian "cells" of praying partners. Mrs. Shoemaker has read widely in contemporary literature on this basic weapon of our spiritual warfare. Best of all she has tested the power of prayer in the laboratory of her own experience.

They Teach Us to Pray by Reginald E. O. White (Harper & Brothers, New York. 204 pages. \$3.00) is the kind of book members of prayer groups might well make a study book. Sixteen spiritual athletes are the subjects of careful study by the British author. In two final chapters Dr. White turns the light of his devotional spirit and fine mind upon "the Master of Prayer", our Lord himself. Nothing cursory or careless may be found in this book. Indeed reading it makes it easy to believe that Reginald E. O. White "is one of Wales' foremost preachers." His Biblical scholarship, while never obtrusive, is evident. Novel is his use of letters of the alphabet in successive topics of the first 16 chapters—"The Argument of Prayer", "The Benefits of Prayer", "The Condition of Prayer" down to the letter "P"—"The Practice of Prayer."

The Strong Comfort of God by Ernest Lee Stoffel (John Knox Press, Richmond, Va. pages 159. \$3.50) is a second book by a young preacher of the southern Presbyterian Church. Dr. Stoffel is accurately described on the jacket's cover as "a young man of intense conviction." He communicates this conviction clearly. No one will find the author's style sloppy or ambiguous. Dr. Stoffel has included in this book sermons preached to his discriminating congregation in the historic First Presbyterian Church, Charlotte, North Carolina.

I can testify from first-hand acquaintance with the preacher and his people that he lives up to a high tradition of scholarly, thoughtful, Biblical exposition. Few Protestant preachers of his age are more conscientious in their sermon preparation and construction than Ernest Lee Stoffel. It is interesting in these days to find an American preacher quoting frequently from Victorian poets—Tennyson, Browning, Thompson, Clough, Hopkins, as from earlier British authors. Dr. Stoffel also cites Scottish preachers Gossip and Burnet. Contemporary American preachers quoted include George Buttrick, Lloyd C. Douglas, Henry Sloane Coffin, Elton Trueblood and Halford E. Luccock. Dr. Stoffel has a burning desire to help others to encounter the living Lord whom he serves. He is blessed with a disciplined and informed mind. The years ahead should confer another priceless boon and add the experience out of which may come even more kindling insights than this fine book contains.

Competent historians of our time have given the accolade of greatness to Jonathan Edwards. Philosophers and theologians have acclaimed him as perhaps the most original mind the United States of America has known. Christian preachers have at least known about his fire and brimstone sermon on "Sinners in the Hands of an Angry God." Now we can

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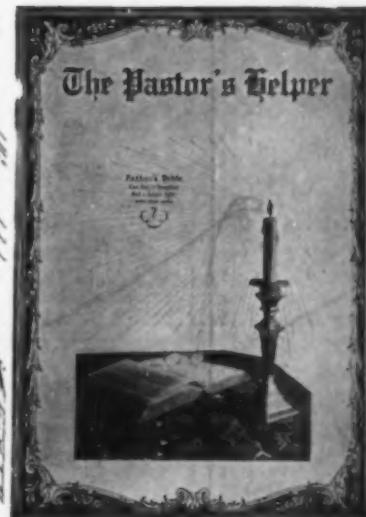
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become acquainted with *Jonathan Edwards the Preacher*. (by Ralph G. Turnbull. The Baker Book House, Grand Rapids, Mich. 1958 pages 192. \$3.95). Dr. Turnbull has gone to the primary sources, and in thirty brief, compact chapters conveyed the intellectual and spiritual heart of Edwards' message and mind. This is a book of unusual interest. Scarcely any aspect of this myriad-minded ambassador of Christ has been missed. The appendix gives specimen analyses of selected sermons, even an example of how Edwards outlined a sermon for preaching. Dr. Turnbull a Scot by birth and education, a Canadian by residence and theological training, and an American by choice and further study (Th.M. from Princeton Theological Seminary) he is also admirably suited to be a biographer and exponent of Edwards. By temperament not a little, by reason of his analytical and incisive mind much, and by his rich experience as both preacher and professor of homiletics, Dr. Turnbull is admirably equipped to do what he has done with such carefulness and inspiration. This is a book any preacher will find rewarding if he takes it with him on his summer vacation. He will also find contact with Jonathan Edwards' dedication, discipline and creative mind—even after two hundred years—a humbling experience.

duct; in harmony with God's purposes, and mindful of His conditions. . . . The most important thing about all prayer is not its words, its form, its length, its fervour, but its quality; and the most important thing about its quality is that it should rise from a spirit wholly Christlike.—Reginald E. O. White, *They Teach Us to Pray*, page 189. Harper & Brothers, New York, June 11, 1958.

Goethe once said, "The highest cannot be spoken; it can only be acted." This is true of human love at its best. The love of a mother for a child cannot be put into words. It is acted through the long years of affectionate and devoted care. Even so the love of Christ who, "while we were yet sinners . . . died for us" (Rom. 5:8), cannot be expressed in words. Since words and thoughts fail us, we gather up the mystery of it in the communion service, in a spiritual drama: "for as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come." (1 Cor. 11:26).—R. Guy Ramsay, quoted by Charles L. Wallis, editor, *The Table of the Lord. A Communion Encyclopedia*. Harper & Brothers, New York, 1958. \$3.95.

A national news magazine carried a delightful story of the little girl who had an interview with the Pope of Rome. He asked her what she had seen. She replied in all innocence that she had been looking for God; but that all she had seen were many churches, stained-glass windows, and pillars! So we can look for God and miss him in stained-glass windows, pillars, and magnificent architecture. These are simply evidences of man's gratitude to God. We must search until we find one whose countenance is lowly, whose hands are gnarled in service, who is kneeling somewhere at some menial task of love. For there we have found God. Ernest Lee Stoffel, *The Strong Comfort of God*, pp. 133, 134. John Knox Press, Richmond, Va. 1958. \$3.50.

God alone has a power stronger than this power of sin and disease. His Son and the company of heaven are already praying for our friend. We add our loving concern to theirs when we lift an enemy or a sinner up with strong hands of prayer into the healing light of God and hold him there.—Helen Smith Shoemaker, *Power Through Prayer Groups*, Page 30. Fleming H. Revell Co. 1958. \$2.00.

Best for the Parson

Told at the recent General Assembly of the "new" United Presbyterian Church in the U.S.A., in Pittsburgh. The Pope arrived at heaven's gate, He knocked for admittance. "Come in!" said St. Peter "you have the keys." "I know", replied His Holiness, "but the Lutherans have changed the locks!"

Dedications

(continued from page 74)

CONGREGATION: To Thee we dedicate this Church.

PASTOR: To the honor of Jesus Christ, the Son of the living God, our Lord and Saviour:

CONGREGATION: To Thee we dedicate this Church.

PASTOR: To the praise of the Holy Spirit, source of light and life, Guide and Comforter:

CONGREGATION: To Thee we dedicate this Church.

PASTOR: For the worship of God in praise and prayer;
For the preaching of the Gospel of Jesus Christ, crucified, risen, resurrected and exalted;
And for the administration of the Holy Sacraments:

CONGREGATION: We dedicate this Church.

PASTOR: For the teaching of the Word of God, as revealed to us in the Holy Bible, as the only rule of faith and practice,

CONGREGATION: We dedicate this Church.

PASTOR: For the giving of comfort to all who mourn:

For strength to those who are tempted:
And for light to all who seek the way:

CONGREGATION: We dedicate this Church.

PASTOR: For the hallowing of family life:

For teaching and guidance of children and youth in the Christian life;
And for the upbuilding of all who believe, and the perfecting of the saints:

CONGREGATION: We dedicate this Church.

PASTOR: For sympathy and fellowship with the needy:

For the brotherhood of man and the spread of the spirit of Christian love:
And for the carrying of the Gospel of Jesus into all the world:

CONGREGATION: We dedicate this Church.

PASTOR: In grateful remembrance of all who have labored and served the Lord in our beloved Church,

CONGREGATION: We dedicate this Church.

PASTOR: And now, as a people within the household of God:

In the unity of the faith:
In the communion of saints:
In love and goodwill to all:
In gratitude for the gift of this Church by the workings of the Holy Spirit:

PASTOR AND CONGREGATION:
We, the members of this Christian congregation, do this day, solemnly dedicate and consecrate this beautiful Trinity Evangelical Lutheran Church of Rockford, Illinois in the Name of the Father, and of the Son, and of the Holy Ghost.

PASTOR: In the Name of the Father,

and of the Son, and of the Holy Ghost, I do now declare this Trinity Evangelical Lutheran Church to be forever set apart to the worship and service of Almighty God: To whom be glory and majesty, dominion and power, for ever and ever. Amen.

THE DEDICATION PRAYER

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Here will little children, with promise of their souls
Beaming in their faces, shining in their eyes,
Learn from loving hearts. And youth will more apprise
The truths of Christ and his high Kingdom Goals;
And we adults of soon or later years

Will more deeply delve into the Holy Word,

Until, in light of Jesus life, appears To us the greater leading of the Lord.

Here, in the sharing of our hearts' concern

That life be noble and the truth be known,
All will be welcomed and the seed be sown,

As we together from the Master learn.

Let us praise God that we had vision given

To rear this house, a door and gate of heaven,

So to participate in God's great love Directing human life to things above!

¹⁴By the Rev. Edward E. Chipman, of the American Baptist Home Mission Societies, New York.

Films and Filmstrips

(continued from page 17)

views with residents interlaced with the comments and observations of an authority on human relations; and *All the Way Home*, the dramatic story of what happened in one community when a Negro couple stopped in front of a "for sale" sign in a white neighborhood.

Lent

For most ministers, Lent means rut! I refer to program rut. If you really want to get out, you must get all the way out. Want a suggestion? Want to try films?

If you will get Concordia Films, Inc.'s list of films and pick out what you need from the "This Is the Life" TV series, you may get out of your rut. I will not nominate any. You look them over and select your own.

Do the same with Family Films' "Living Parables" series—seven films in all, bringing the gospel right down to the lives that people must live today.

Keep your meeting to one hour, with the film taking thirty minutes. That gives you thirty minutes for context for the film and for the closing. Keep your service simple; let the film have a chance. Tell your people that the film bears your message, and mean it when you say it. Of course, you will preview the film and carefully build the whole service.

Easter

More and more we are turning away from the so-called "Easter" films at Easter. We find that our young people like serious non-Biblical films. This year *That They May Hear* got a fine reception by our junior hi youth after their breakfast.

Many churches will want to turn to the Biblical films and choose from Cathedral's "Living Christ" series and from Family Film's "Living Bible" series. *I Bebeld His Glory* (Cathedral) is the favorite of many.

Filmstrips

"Symbols of the Church" is a series of six filmstrips in color with LP recorded commentary produced by Cathedral and designed to create an interest in church history. I find them instructive as they are. They can be used with youth and adult groups, communicant classes, in a Lenten series, as the basis for midweek services, and in other ways.

The Society for Visual Education series "The World Believes" is a highly useful series for senior hi and older young people who want orientation on the world's great contemporary religions (Hinduism, Buddhism, Judaism, Roman Catholicism, Protestantism, and Mohammedanism). Each hits the main points, and the consultant on each is a believer of that faith.

Useful in the primary and junior departments is the "Living in Bible Days" series by SVE: School, Home, Sabbath, Market Day, and Trip to Jerusalem. The art is good; the script guides adequate.

In the missions area, SVE has brought out four titles in its "Great Missionaries" series: *Judson*, *Schweitzer*, *Kagawa*, *Laubach*. Each covers the life and work, with good art and accurate commentary, printed or LP recorded.

New this past Easter are two useful filmstrips: *A. D. 29* by Christian Education Press, 1505 Race Street, Philadelphia 2, Pennsylvania; and *The Meaning of Lent* by SVE. Both are for young people and adults.

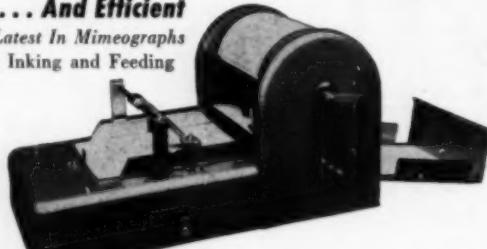
Very New or Coming

Cathedral's "Heroes for God" series, three of which I have seen and consider good and useful: *Margaret of Scotland*, *Patrick*, and *Francis of Assisi*. No doubt *Martin of Tours*, *Nicholas*, and *Christopher* have the same qualities in content, commentary (LP recorded) and art.

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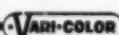
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series, which I have not seen and cannot recommend, but I suggest that you be on the alert for: "Stories about Home and Family," four filmstrips for kindergarten level; "Dating for Young Teens," four for junior hi; "Dating for Older Teens," four for senior hi; and "How to Use Visual Aids in Your Church," four titles for church school teachers and leaders.

Producers' Recommendations

To supplement Mr. Hockman's recommendations we asked several producers of films and filmstrips to supply us with their own seasonal suggestions.

The Editors

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CHRISTMAS

TO EACH A GIFT, 16 mm., 30 min., December rentals: color \$22.50; b & w \$13.50. Love and understanding brings Christmas to a family of Swedish immigrants.

THE GREATEST GIFT, 16 mm., 30 min., b & w, December rental \$12.50. Moves from a modern home with exchange of gifts, etc. to the Birth of Jesus, the shepherds, and visit of the Wise Men.

Write for free circulars on Christmas filmstrips and motion pictures.

LENT

THE PASSION STORY, set of 6 filmstrips in color beginning with Christ's entry into Jerusalem continuing through the Crucifixion. Each filmstrip \$5.00; with record \$8.00. Special set prices.

Write for circular on "Lent and Easter" filmstrips.

EASTER

HE LIVES, 16 mm., 30 min., rental rate during Lent and Easter: Color \$22.50; b & w \$13.50. Story from modern life illustrating meaning of Christ's resurrection to believers today.

IN JOSEPH'S GARDEN, a new color filmstrip for Easter, 1959. Price \$5.00; with record \$8.00. Write for circular on "Lent and Easter" filmstrips.

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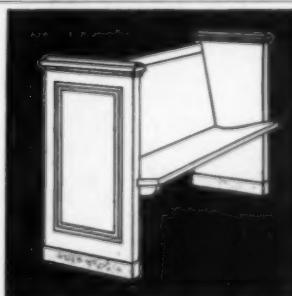
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Adult Education Association of the U.S.A.: 743 N. Wabash Ave., Chicago 11, Ill.

Agricultural Missions, Inc.: 156 Fifth Ave., New York 10, N. Y.

Alcoholics Anonymous, General Service Board of A.A., Inc. (formerly Alcoholic Foundation, Inc., for inquiries about Alcoholics Anonymous): P. O. Box 459, Grand Central Annex, New York 17, N. Y.

Allied Youth, Inc.: Allied Youth Building, 1709 M St., N. W., Washington 6, D. C.

American Association for the United Nations, Inc.: 345 East 46th St., New York 17, N. Y.

American Association of Theological Schools: Pres., Walter N. Roberts, United Theo. Sem., 1810 Harvard Blvd., Dayton 6, Ohio.

American Association of University Women: 1634 I St., N. W., Washington 6, D. C.

American Association of Women Ministers: Pres., Rev. Ruth S. Bast, Binger, Okla.

American Bible Society: 450 Park Ave., New York 22, N. Y.

American Camping Association: Bradford Woods, Martinsville, Ind.

American Civil Liberties Union: 170 Fifth Ave., New York 10, N. Y.

American Correction Association (formerly American Prison Association): 135 E. 15th St., New York 3, N. Y.

American Correctional Chaplains Association: Pres., Rabbi Irving Koslowe, Sing Sing Prison, Ossining, N. Y.

American Council of Christian Churches, The: 15 Park Row, New York 38, N. Y.

American Council for Judaism, The: 201 E. 57th St., New York 22, N. Y.

American Council on Education: 1785 Massachusetts Ave., N. W., Washington 6, D. C.

American Eugenics Society: 230 Park Ave., Room 1523, New York 17, N. Y.

American Farm Bureau Federation: Room 2300 Merchandise Mart, Chicago 54, Ill.; Washington office, 425 13th St., N. W., Washington, D. C.

American Federation of Labor and Congress of Industrial Organizations, Department of Education: AFL-CIO Bldg., 815 16th St., N. W., Washington 6, D. C.

American Federation of Teachers: 28 E. Jackson Blvd., Chicago 4, Ill.

American Foundation for Mental Hygiene, Inc.: 10 Columbus Circle, New York 19, N. Y.

American Foundation for the Blind, Inc.: 15 W. 16th St., New York 11, N. Y.

American Friends Service Committee, Inc.: 20 S. 12th St., Philadelphia 7, Pa.

American Humane Association, The: 896 Pennsylvania St., Denver 3, Colo.

American Jewish Joint Distribution Committee, Inc.: 3 East 54th St., New York 22, N. Y.

American Leprosy Missions, Inc.: 156 Fifth Ave., New York 10, N. Y.

American Library Association: 50 E. Huron St., Chicago 11, Ill.

American McAll Association: 23 East 26th St., New York 10, N. Y.

American National Red Cross, The: 17th & D Sts., N. W., Washington 13, D. C.; (area offices: Alexandria, Va.; Atlanta 3, Ga.; St. Louis 8, Mo.; San Francisco 1, Calif.).

American Peace Society, 1612 Eye St., N.W., Washington 6, D. C.

American Protestant Hospital Association, 105 W. Adams St., Room 2035, Chicago 3, Ill.

American Public Health Association: 1790 Broadway, New York 19, N. Y.

American Public Welfare Association: 1313 E. 60th St., Chicago 37, Ill.

American Seamen's Friend Society, The: 550 West 20th St., New York 11, N. Y.

American Social Hygiene Association: 1790 Broadway, New York 19, N. Y.

American Society of Church History: 1100 S. Goodman St., Rochester 20, N. Y.

American Sunday School Union: 1816 Chestnut St., Philadelphia 3, Pa.

American Tract Society, Inc.: 513 West 166th St., New York 32, N. Y.

Associated Church Press, The: 152 Madison Ave., New York 16, N. Y.

Association for the Study of Negro Life and History, Inc., The: 1538 Ninth St., N. W., Washington 1, D. C.

Association of Council Secretaries: Pres., Virgil E. Lowder, 9 Chelsea Place, Houston 6, Texas.

Association of Mental Hospital Chaplains: Pres., Joseph J. Quinlan, Hastings State Hospital, Hastings, Minn.

Association of Statisticians of American Religious Bodies: Pres., H. W. Klaser, Takoma Park, Washington 12, D. C.

Baptist Joint Committees on Public Affairs: 1628 Sixteenth St., N.W., Washington 9, D. C.

Big Brothers of America, Inc. (U. S. and Canada): Suburban Sta. Bldg., Philadelphia 3, Pa.

B'nai B'rith: Suite 305, 1701 K St., N.W., Washington 1, D.C.

Boy Scouts of America: New Brunswick, N. J.

Boys' Clubs of America, Inc.: 381 Fourth Ave., New York 16, N. Y.

Broadcasting and Film Commission: 220 Fifth Ave., New York 1, N. Y.

Camp Fire Girls, Inc.: 16 East 48th St., New York 17, N. Y.

Carnegie Endowment for International Peace: United Nations Plaza and 46th St., New York 17, N. Y.; European center, Route de Verney 172, Grand-Saconnex, Geneva, Switzerland.

Catholic Hospital Association of the United States and Canada: 1438 S. Grand Blvd., St. Louis 4, Mo.

Central American Mission: 3611 Congress Ave., Dallas 19, Texas.

Chautauqua Institution: Chautauqua, N. Y.

Chicago Tract Society: 2561 N. Clark St., Chicago 14, Ill.

Child Welfare League of America, Inc.: 345 E. 46th St., New York 17, N. Y.

China Inland Mission, The: 235-37 W. School Lane, Philadelphia 44, Pa.; 6121 N. Winthrop Ave., Chicago 40, Ill.; 238 South Ave., 51 Los Angeles 42, Calif.; 5002 Meridian Way, Seattle 3, Wash.; 1401 S. 29th St., Birmingham 5, Ala.; 1058 Avenue Road, Toronto 12, Ont., Canada, and 715 Idylwyld Crescent, Saskatoon, Saskatchewan, Canada.

China Society of America: 125 East 65th St., New York 21, N. Y.

Christian Children's Fund, Inc.: China Bldg., Richmond 4, Va.

Christian Rural Fellowship: 156 Fifth Ave., New York 10, N. Y.

Christian Social Welfare Associates (sponsored by the Dept. of Social Welfare, National Council of Churches): 297 Fourth Ave., New York 10, N. Y.

Christ's Gospel Mission, Inc.: 2326 Crittenton Drive, Louisville 17, Ky.

Church Architectural Guild of America: 1346 Connecticut Ave., N.W., Washington 6, D. C.

Church Conference of Social Work (Forum of Christian Social Welfare Associates): 297 Fourth Ave., New York 10, N. Y.

Church Peace Union: 170 E. 64th St., New York 21, N. Y.

Commission on Church Union: Chmn., Frederick B. Newell, 150 Fifth Ave., New York 11, N. Y.

Committee on Friendly Relations Among Foreign Students: 291 Broadway, New York 7, N. Y.

Committee on Religion in America Life, Inc.: 300 Fourth Ave., New York 10, N. Y.

Community Service, Inc.: Yellow Springs, Ohio.

Council of Jewish Federations and Welfare Funds, Inc.: 729 Seventh Ave., New York 19, N. Y.

Council on Christian Higher Education in Asia: 150 Fifth Ave., New York 11, N. Y.

Council on Christian Unity (formerly Association for the Promotion of Christian Unity): 222 Downey Ave., Indianapolis 7, Ind.

CROP (Christian Rural Overseas Program): 117 W. Lexington Ave., Elkhart, Ind.

Department of Church Building: 257 Fourth Ave., New York 10, N. Y.

Episcopal Actors' Guild of America, Inc., The: 1 E. 29th St., New York 16, N. Y.

Episcopal League for Social Action: Tunkhannock, Pa.

Evangelical Press Association: Pres., Russell T. Hitt, *Eternity*, 1716 Spruce St., Philadelphia 3, Pa.

Family Service Association of America: 215 Fourth Ave., New York 10, N. Y.

Federated Orthodox Greek Catholic Primary Jurisdictions in America (the Eastern Orthodox Church): Pres., Archbishop Antony Bashir, 239 85th St., Brooklyn 9, N. Y.

Fellowship of Reconciliation, The: Box 271, Nyack, N. Y.

Fellowship of Southern Churchmen, The: Black Mountain, N. C.

Friends Committee on National Legislation: 104 C St., N.E., Washington 2, D. C.

General Commission on Chaplains and Armed Forces Personnel: 122 Maryland Ave., N.E., Washington 2, D. C.

General Department of United Church Men: 257 Fourth Ave., New York 10, N. Y.

General Department of United Church Women: 175 Fifth Ave., New York 10, N. Y.

General Federation of Women's Clubs: 1734 N St., N.W., Washington 6, D. C.

Gideons International, The (a Christian business men's association): 212 E. Superior St., Chicago 11, Ill.

Girl Scouts of the U. S. A.: 155 E. 44th St., New York 17, N. Y.

Golden Rule Foundation, The: 853 Seventh Ave., New York 19, N. Y.

Goodwill Industries of America, Inc.: 1229 Twentieth St., N.W., Washington 6, D. C.

Grenfell Association of America, The: 257 Fourth Ave., New York 10, N. Y.

Harmon Foundation, Inc. (Division of Visual Experiment): 140 Nassau St., New York 38, N. Y.

Home and Foreign Evangelical Conference: Grey House, 21 Nassau Lane, Island Park, N. Y.

Hymn Society of America, The: 297 Fourth Ave., New York 10, N. Y.

Institute for the Crippled and Disabled: 400 First Ave., New York 10, N. Y.

Institute of African-American Relations, Inc.: 257 Fourth Ave., New York 10, N. Y.

Institute of Pastoral Care: Massachusetts General Hospital, Boston 14, Mass.

Institute of Public Administration (Bureau of Municipal Research): 684 Park Ave., New York 21, N. Y.

Interchurch Transportation Committee, The: Chmn., Charles A. Anderson, 520 Witherspoon Bldg., Philadelphia 7, Pa.

Intercollege Association for Study of the Alcohol Problem: 12 N. Third St., Columbus 15, Ohio.

International Council of Community Churches, The: 1580 King Ave., Columbus 12, Ohio.

International Ministerial Federation: Pres., Dr. Sidney Correll, 51 Best St., Dayton, Ohio.

International New Thought Alliance, The: 7677 Sunset Blvd., Hollywood 46, Calif.

International Order of Good Templars (National Grand Lodge): Natl. Sec., Mrs. Martha V. Palmgren, 2832 Zulette Ave., Bronx 61, N. Y.

International Order of the King's Daughters and Sons, Inc.: 22 E. 38th St., New York 16, N. Y.

International Society of Christian Endeavor: 1221 East Broad St., Columbus 16, Ohio.

International Union of Gospel Missions: Exec. Sec., Rev. Ernest A. Tippett, P. O. Box 3, Bridgeport, Conn.

Japan International Christian University Foundation, Inc., The: 44 E. 23rd St., New York 10, N. Y.

John Milton Society for the Blind: 160 Fifth Ave., New York 10, N. Y.

Knights of Columbus: New Haven, Conn.

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Laymen's Movement for a Christian World, Inc.: 347 Madison Ave., New York 17, N. Y.

Lord's Day Alliance of the United States: 156 Fifth Ave., New York 10, N. Y.

Mennonite Central Committee: Akron, Pa.

Menorah Association, Inc., The: 20 E. 69th St., New York 21, N. Y.

Methodist Federation for Social Action (an unofficial fellowship): National offices, P. O. Box 327, Gresham, Oregon.

Milbank Memorial Fund: 40 Wall St., New York 5, N. Y.

Missionary Research Library: 3041 Broadway, New York 27, N. Y.

National Association for Mental Health, The: 10 Columbus Circle, New York 19, N. Y.

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National Association of Evangelicals, The: 108 North Main St., Wheaton, Ill.

National Association of Social Workers, Inc.: 1 Park Ave., New York 16, N. Y.

National Association of Training School Chaplains (Protestant Section): Pres., Maurus Maruskin, Cleveland Boys School, Hudson, Ohio.

National Catholic Rural Life Conference: 3801 Grand Ave., Des Moines 12, Iowa.

National Child Labor Committee: 419 Fourth Ave., New York 16, N. Y.

National Circle, Daughters of Isabella: 375 Whitney Ave., New Haven 11, Conn.

National Conference of Catholic Charities: 1346 Connecticut Ave., Washington 6, D. C.

National Conference of Christians and Jews: 43 W. 57th St., New York 19, N. Y.

National Conference of Jewish Communal Service (formerly National Conference of Jewish Social Welfare): 1841 Broadway, New York 23, N. Y.

National Conference on Social Welfare: 22 W. Gay St., Columbus 15, Ohio.

National Congress of Parents and Teachers: 700 North Rush St., Chicago 11, Ill.

National Consumers League: 348 Engineers Bldg., Cleveland 14, Ohio.

National Cooperatives, Inc.: First Ave. at College, Albert Lea, Minn.

National Council of the Churches of Christ in the United States of America: 297 Fourth Ave., New York 10, N. Y.

National Council of Jewish Women: 1 West 47th St., New York 36, N. Y.

National Council of the Young Men's Christian Associations (corporate name: National Board of Young Men's Christian Associations): 291 Broadway, New York 7, N. Y.

National Council on Alcoholism: 2 East 103rd St., New York 29, N. Y.

National Council on Family Relations: 1219 University Ave., S. E., Minneapolis 14, Minn.

National Council on Religion in Higher Education: 400 Prospect St., New Haven 11, Conn.

National Education Association: 1201 Sixteenth St., N.W., Washington 6, D.C.

National Fraternal Council of Churches, U.S.A., Inc., The: Pres., Bishop S. L. Greene, 571 Mitchell St., N.W., Atlanta 3, Ga.

National Grange: 744 Jackson Place, N.W., Washington 6, D. C.

National Health Council: 1790 Broadway, New York 19, N. Y.

National Housing Conference: 1025 Connecticut Ave., N.W., Washington 6, D.C.

National Jewish Welfare Board: 145 E. 32nd St., New York 16, N. Y.

National Lutheran Council: 50 Madison Ave., New York 10, N. Y.

National Planning Association: 1606 New Hampshire Ave., N.W., Washington 9, D.C.

National Probation and Parole Association: 1790 Broadway, New York 19, N. Y.

National Recreation Association: 8 West Eighth St., New York 11, N. Y.

National Reform Association: 209 Ninth St., Pittsburgh 22, Pa.

National Religious Publicity Council: Pres., Robert E. A. Lee, 11 West 42nd St., New York 36, N. Y.

National Safety Council: 425 N. Michigan Ave., Chicago 11, Ill.

National Service Board for Religious Objectors: Room 403, 401 Third St., N.W., Washington 1, D.C.

National Social Welfare Assembly, Inc.: 345 E. 46th St., New York 17, N.Y.

National Temperance and Prohibition Council: 110 Maryland Ave., N.E., Washington 2, D.C.

National Temperance League, Inc. (formerly Temperance League of America, successor to the Anti-Saloon League of America): 131 Independence Ave., S.E., Washington 3, D.C.

National Travelers Aid Association: 425 Fourth Ave., New York 16, N.Y.

National Tuberculosis Association: 1790 Broadway, New York 19, N.Y.

National Urban League: 14 East 48th St., New York 17, N.Y.

Near East College Association, Inc.: 40 Worth St., Room 521, New York 13, N.Y.

Near East Foundation: 54 E. 64th St., New York 21, N.Y.

New York Bible Society: 5 E. 48th St., New York 17, N.Y.

New York Foundation: 61 Broadway, New York 6, N.Y.

Oxford Group, The—Moral Re-Armament, M.R.A., Inc.: 640 Fifth Ave., New York 19, N.Y.

Pentecostal Fellowship of North America: Chairman, Rev. Gayle F. Lewis, Assemblies of God, 434 W. Pacific St., Springfield 1, Mo.

Planned Parenthood Federation of America: 501 Madison Ave., New York 22, N.Y.

Pocket Testament League, Inc.: 156 Fifth Ave., New York 10, N.Y.

Protestant Big Sisters: 135 E. 22nd St., New York 10, N.Y.

Protestant Hospital Chaplains Association: Pres., Richard K. Young, North Carolina Baptist Hospital, Winston-Salem, N.C.

Protestants and Other Americans United for Separation of Church and State: 1633 Massachusetts Ave., N.W., Washington 6, D.C.

Religion and Labor Foundation: 3494 1/2 North High St., Columbus 14, Ohio.

Religious Education Association: 545 West 111th St., New York 25, N.Y.

Religious Newswriters Association: Pres., Caspar Nannes, *Washington Star*, Washington 4, D.C.

Rockefeller Foundation, The: 49 W. 49th St., New York 20, N.Y.

Russell Sage Foundation: 505 Park Ave., New York 22, N.Y.

Save the Children Federation: U.N. Plaza at 46th St., New York 17, N.Y.

Schweitzer Fellowship, Albert: 156 Fifth Ave., New York 10, N.Y.

Scripture Gift Mission (American): 325 N. 13th St., Philadelphia 7, Pa.

Student Volunteer Movement: 257 Fourth Ave., New York 10, N.Y.

Tax Institute, Inc. (formerly Tax Policy League): 457 Nassau St., Princeton, N.J.

Temperance Education Foundation: 110 S. State St., Westerville, Ohio.

Twentieth Century Fund: 330 W. 42nd St., New York 36, N.Y.

Unitarian Fellowship for Social Justice: Pres., Lois McCollough, 141 North Dithridge St., Pittsburgh 13, Pa.

Unitarian Service Committee, Inc.: 9 Park St., Boston 8, Mass.

United Board for Christian Higher Education in Asia (formerly United Board for Christian Colleges in China): 150 Fifth Ave., New York 11, N.Y.

United Christian Youth Movement: 257 Fourth Ave., New York 10, N.Y.

United Community Funds and Councils of America, Inc. (formerly Community Chests and Councils of America, Inc.): 345 E. 46th St., New York 17, N.Y.

United Service Organizations, Inc.: 237 East 52nd St., New York 22, N.Y.

United Student Christian Council: 257 Fourth Ave., New York 10, N.Y.

Waldensian Aid Society, The American: 156 Fifth Ave., New York 10, N.Y.

Woman's Christian Temperance Union (National): 1730 Chicago Ave., Evanston, Ill.

Women's International League for Peace and Freedom: 2006 Walnut St., Philadelphia 3, Pa.

Word of Life Fellowship, Inc.: 140 Nassau St., New York, N.Y.

World Association of Daily Vacation Bible Schools: 551 Fifth Ave., Room 3512, New York 17, N.Y.

World Literacy, Inc.: 347 Madison Ave., New York 17, N.Y.

World Peace Foundation: 40 Mt. Vernon St., Boston 8, Mass.

World Vision, Inc.: 1101 W. Colorado Blvd., Los Angeles 41, Calif.

World's Woman's Christian Temperance Union: Pres., Mrs. John Forrester Patton, 15 Claremont, Alloa, Scotland.

Young Life Campaign: Colorado Springs, Colo.

Young Women's Christian Association of the United States of America: 600 Lexington Ave., New York 22, N.Y.

Youth for Christ International: 109 North Cross St., Wheaton, Ill.

Youth on the March: 730 Chestnut St., Philadelphia 6, Pa.

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Frick Co.

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Iron Fireman Mfg. Co.

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Raton Manufacturing Co.

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Kanel Brothers

Petit & Fritsen, Ltd.

Pro-Del Industries, Inc.

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Sudbury Brass Goods Co., Inc.

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National Bible Press

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Crusader's Bible Studies, Inc.

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Flexicore Co., Inc.
Michael Flynn Mfg. Co.
Indiana Limestone Co.
Overly Manufacturing Co.
Rilco Laminated Products
Timber Structures, Inc.
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Universal Bulletin Board Co., Inc.
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Oneida Products Div.

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Hammond Publishing Co.
National Church Goods Supply Co.
Oestreich's
Triumphant Art Publishers
Union Gospel Press
Woolverton Printing Co.

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Muench Kreuer Candle Co. (Emkay)
Sudbury Brass Goods Co.
Will & Baumer Candle Co., Inc.

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Har-Tee, Inc.
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Sylvania Electric Products, Inc.
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L. Sams & Sons
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J. P. Redington & Co.
Sauder Mfg. Co.
Conrad Schmitt Studios
Valley City Mfg. Co.
C. E. Ward Co.

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Monroe Music Co.
Shawnee Press, Inc.
Westminster Press

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College Cap & Gown Co.
Cotrell & Leonard, Inc.
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Foldcraft
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Ideal Seating Co.
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Laity Mfg. Co.
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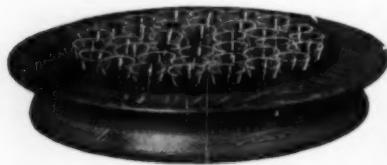
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ORRadio Industries, Inc.
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Osif Church Furniture Co.
Janesville, Wis.
Overly Mfg. Co.
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P

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Menosken, Pa.
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Payne-Spiers Studios
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21415 West Greenfield Ave., Waukesha, Wis.
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Great Neck, N. Y.
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R

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